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Missionary Conference on
Behalf of the Mohammedan
Methods of mission work
among Moslems

METHODS OF MISSION WORK AMONG MOSLEMS

For Private Circulation Only

Methods of Mission Work Among Moslems

Being those Papers read at the First Missionary Conference on behalf of the Mohammedan World held at Cairo April 4th–9th, 1906,

and the discussions thereon, which by order of the Conference were not to be issued to the public, but were to be privately printed for the use of missionaries and the friends of missions

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INTRODUCTION

THE thought of a world's conference to discuss the problem of Moslem evangelization had no doubt occurred to more than one of the many missionaries labouring in Moslem lands, but the proposal to hold a conference in the year 1906, which should gather together, if possible, representatives from all Moslem fields, to discuss this problem, originated with the Rev. S. M. Zwemer, D. D., of the Arabian Mission at Bahrein. This proposal was first discussed privately at Mussoorie, in India, and later on at the Decennial Conference of missions, held in Madras. Correspondence with the American Mission in Cairo, Egypt, resulted in a cordial invitation to meet there. Final plans were matured by Dr. Zwemer and the Rev. Dr. H. U. Weitbrecht, who together drew up a tentative program and created a program committee, which completed the work thus begun. Later on an American advisory committee was established, which aided in carrying out the preliminary arrangements in various ways. By correspondence the various missionary societies were invited to send representatives to a conference to be held April 4th–8th in Cairo in Egypt. At the same time the various persons suggested as suitable to write upon the subjects of the program, were persuaded to undertake the task assigned them. From the very first there was manifest unanimity among all the mis-

sionaries and societies concerned, filling all hearts with the assurance that the proposed conference had the divine approval.

The program, as finally adopted, provided for the extension of the conference over a period of six days; April 4–9. The two committees on program and arrangements were constituted an executive committee to control the business of the conference. The officers of this committee were Rev. H. H. Jessup, D. D., chairman; Rev. H. U. Weitbrecht, D. D., secretary, and Rev. John Giffen, D. D., treasurer. At the time appointed, delegates to the number of sixty-two were found to be present, not counting visiting members to the number of about sixty. They represented twenty-nine missionary societies of the Protestant Christian world, and even a greater number of missions established in the Moslem lands of Asia, Africa and Malaysia. Some of the delegates appointed were unable to attend. A few of those appointed to prepare papers for the conference were unable to attend, but these, with few exceptions, sent their papers to be read by others.

On the evening preceding the opening of the conference, a prayer-meeting was held to ask the blessing of God upon the meetings of conference. This prayer-meeting voiced what may be called the spiritual life of the assembly. Throughout the meetings were deeply spiritual; prayer and praise preceded and followed almost every subject discussed.

The place of meeting was the Church Missionary Society house, the Bait Arabi Pasha, a place redolent

in historic memories. For prudential reasons, the executive committee determined to admit none but the delegates and such other friends as might be given permission to attend. All visitors were supplied with tickets entitling them to attend.

At the hour appointed on Wednesday, April 4th, the conference assembled. The following officers were elected: Rev. S. M. Zwemer, D. D., chairman; Rev. H. U. Weitbrecht, D. D., vice-chairman; Rev. John Giffen, D. D., secretary and treasurer; Rev. W. E. Lowther and Rev. R. MacInnes, clerks.

An interesting event was the introduction of the delegates, each one arising at the call of the roll and indicating his or her field and church relationship. A list of the delegates and the program of events are given below. The addresses were read in the order given. After each subject had been presented by the reading of the papers, an opportunity was given for question and remark. It is much to be regretted that comparatively little of what was said during the discussions upon the papers was preserved in a form that could be used in the report. Portions of the remarks made were excluded from the report by the speakers or by the editorial committee. This was felt to be necessary for prudential reasons. At all times these discussions were characterized by the utmost good feeling. It was decided by the conference, at the suggestion of the executive committee, to publish the papers in two parts: the historical and statistical papers to be published in a volume to be entitled *The Mohammedan World of To-Day;* the remaining papers with discus-

sions, resolutions, etc., *to be printed for private circulation only.* Those, therefore, who desire to read the papers not found in this volume may do so by securing the volume already mentioned and published by the Fleming H. Revell Co.

The question may be asked, what have been the benefits resulting from this conference? In reply, we would say:

First, we believe we have now a more comprehensive knowledge of the Moslem missionary problem. The vastness and hopefulness of the field have loomed up before the church as never before.

Again, much has been done to secure uniformity in methods in evangelistic effort. Many mistakes, born of inexperience and ignorance of Moslem peoples, have been indicated. The effect should be greater efficiency in the work all along the line.

Still further, the conference has indicated a way by which greater efficiency in the production and publication of a literature for Moslems can be attained. Practical efforts have already been inaugurated to secure a world-wide movement in this direction.

Another result of this conference should be the awakening of the church to a realizing sense of her duty to the Moslem world. She should see that in Islam she has her only rival for the conquest of the world. She should awake to realize the urgency of her duty to the millions of ignorant savages in Africa, the millions of the depressed classes in India and China and so forestall their conversion to Islam. This cannot altogether be accomplished, but much can be done to

lessen the evil. The day seems near at hand when those millions of idolaters will arrange themselves under the opposing standards of Islam and Christianity. The lesson of this conference is that the work of evangelization should be advanced all along the ordinary lines of missionary effort, and that a definite work for the evangelization of the Moslems should be undertaken by all societies. Men and women, specially fitted for this work, should be sent forth into every Moslem land without delay, who by tactful effort should seek especially to win the Moslems back to the allegiance of Christ the Saviour of the world.

Lastly, this conference filled all Christian hearts in Cairo with new hope and courage. Is it too much to expect that this joyful hope will also fill the hearts of God's people everywhere? We do not believe any Christian can read the papers now published, without feeling in his heart a new joy in the belief that God is answering the prayer of Abraham for his son Ishmael: "Oh, that Ishmael might live before thee." (Gen. 17 : 18.)

"Oh, that Ishmael might live before thee." (Gen. 17 : 18.)

The editorial committee desires to express on behalf of the conference most hearty thanks to the Rev. S. W. Gentle-Cackett, secretary of the Bible Lands Missions' Aid Society, who with the consent of his society has made a speedy publication of these papers possible for pledging £100 for that purpose.

E. M. W.

Officers and Committees of Conference

Officers

Chairman, Rev. S. M. Zwemer, D. D.
Vice-Chairman, Rev. H. U. Weitbrecht, D. D.
Secretary and Treasurer, Rev. John Giffen, D. D.
Clerks, Rev. W. E. Lowther, and Rev. R. M. MacInnes.

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Rev. H. U. Weitbrecht, D. D. (C. M. S., India).
Rev. Milton H. Marshall (Asst. Sec. N. A. M., London).
Rev. S. M. Zwemer, D. D. (R. C. Am., Arabia).

Committee on Local Arrangements

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Rev. Douglas M. Thornton, M. A. (C. M. S., Cairo).
Rev. J. P. Pennings (Dutch Mission, Calioub, Egypt).
Rev. John Giffen, D. D. (U. P., Cairo).

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Rev. John Giffen, D. D.
Rev. M. H. Marshall.
Rev. J. S. Timpany, M. D.
Rev. D. M. Thornton, M. A.
Bishop F. W. Warne, D. D.
Rev. E. M. Wherry, D. D.
Rev. H. U. Weitbrecht, D. D.
Rev. F. Wurz.
Rev. S. M. Zwemer, D. D.

List of Delegates to Cairo Conference

Rev. George Alexander, D.D., American Presbyterian Board of Foreign Missions, New York City, U. S. A.

Rev. J. R. Alexander, D.D., American U. P. Mission, Assiut, Egypt.

Rev. W. B. Anderson, American U. P. Mission, Sialkote, Punjab, North India.

Rev. Johannes Awetaranian, Deutsche Orient Mission, Schumla, Bulgaria.

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Rev. J. S. Chandler, American Board of Foreign Missions, Madras, South India.

Rev. A. A. Cooper, M.A., B. & F. B. S., Alexandria, Egypt.

Rev. W. Dickins, North African Mission, 33, Sharia Haggari, Alexandria.

Rev. C. A. Dodds, Reformed Presbyterian Mission, Messina, Asia Minor.

Rev. W. K. Eddy, American Presbyterian Board of Foreign Missions, Sidon, Syria.

G. Sherwood Eddy, Esq., Y. M. C. A., Madras, South India.

Rev. James Enderlin, German Pioneer Mission, Assuan, Upper Egypt.

Rev. S. G. Ewing, D.D., American U. P. Mission, Cairo, Egypt.

W. T. Fairman, Esq., North African Mission, Shebin-el-Kom, Egypt.

Rev. Thos. J. Finney, American U. P. Mission, Alexandria, Egypt.

Miss M. T. Maxwell Ford, Dr. D. M. Stearn's Bible Classes, Safed, Galilee, Palestine.

Rev. W. H. T. Gairdner, C. M. S., Bait Arabi Pasha, Cairo.

Rev. S. W. Gentle-Cackett, Bible Lands Missions' Aid Society, 7, Adam Street, Strand, London, W.C.

Rev. J. Giffen, D.D., American U. P. Mission, Cairo, Egypt.

Rev. W. Goldsack, Australian Baptist Mission, Pubna, Bengal, North India.

Dr. F. G. Harpur, M.B., C. M. S. (Nile Itinerating), Cairo, Egypt.

Dr. Ira Harris, M.B., American Presbyterian Board of Foreign Missions, Tripoli, Syria.

Rev. W. Harvey, D.D., American U. P. Mission, Cairo, Egypt.

Rev. G. F. Herrick, D.D., American Board of Foreign Missions, Bible House, Constantinople.

Miss M. Y. Holliday, American Presbyterian Board of Foreign Missions, Tabriz, Persia.

Rev. Olaf Hoyer, Danish Church Mission to Arabia, Aden, South Arabia.

Rev. H. H. Jessup, D.D., American Presbyterian Board of Foreign Missions, Beirut, Syria.

Rev. S. M. Jordan, M.A., American Presbyterian Board of Foreign Missions, Teheran, Persia.

Mrs. S. M. Jordan, American Presbyterian Board of Foreign Missions, Teheran, Persia.

Miss L. Kitching, Palestine and Lebanon Nurses' Mission, Baakleen, Lebanon, Syria.

Miss H. La Grange, American Presbyterian Board of Foreign Missions, Tripoli, Syria.

Rev. E. John Larson, Swedish Mission Society, Stockholm, Sweden.

Dr. Johannes Lepsius, Director of the Deutsche Orient Mission, Berlin, Gross-Lichterfelde, Zehlendorfirsh, 16.

J. Gordon Logan, Esq., Egypt General Mission, Belbeis, Egypt.

Rev. W. E. Lowther, Methodist Episcopal Mission, Penang, Straits Settlements.

Rev. R. MacInnes, C.M.S., Cairo, Egypt.

Rev. Chauncey Murch, D.D., American U. P. Mission, Tanta, Egypt.

Rev. R. L. Page, Society of St. John the Evangelist, Cowley St. John, Oxford, England.

Rev. Pieter Jan Pennings, Presbyterian Mission of Holland, Calioub, Egypt.

Rev. W. Robertson, M.A., Church of Scotland Foreign Missions, Cairo.

A. B. Scott, Esq., South Morocco Mission of U. F. Church of Scotland.

Miss A. de Selincourt, Zenana Bible and Medical Mission, Allaha-bad, U. P. India.

Prof. A. R. Simpson, U. F. Church of Scotland, Edinburgh.

Miss M. A. Smith, American U. P. Mission, Cairo, Egypt.

Rev. J. S. Stewart, Ref. Presb. Board of Foreign Missions, Latakia, Syria.

G. Swann, Esq., Egypt General Mission Abbassiyeh, Cairo.

Miss A. Y. Thompson, American U. P. Mission, Cairo, Egypt.

Rev. J. S. Timpany, M.D., American Baptist Missionary Union, Hassan Ronda, Deccan, India.

Rev. D. M. Thornton, C.M.S., Bait Arabi Pasha, Cairo, Egypt.

A. T. Upson, Esq., Nile Mission Press, Cairo, Egypt.

Rev. J. Van Ess, Dutch Reformed Church in America, Busrah, Persian Gulf.

Miss A. Van Sommer, Prayer Union for Egypt, Fairhaven, Palais, Ramleh, Egypt.

Rev. F. Von Velsen, Rhenish Mission, Unna, Germany.

Bishop F. W. Warne, D.D., Methodist Episcopal Mission, Lucknow, North India.

Rev. A. Watson, D.D., American U. P. Mission, Cairo, Egypt.

Rev. H. U. Weitbrecht, D.D., C.M.S., Lahore, North India.

Rev. E. M. Wherry, D.D., American Presbyterian Board of Foreign Missions, Ludhiana, Punjab, North India.

Rev. S. G. Wilson, D.D., American Presbyterian Board of Foreign Missions, Tabriz, Persia (*via* Russia).

Miss R. T. Wilson, American U. P. Mission, Gurdaspur, Punjab, India.

Rev. F. Würz, Evangelical Missionary Society, Basel, Switzerland.

Rev. J. C. Young, M.B., U. F. Church of Scotland Mission, Sheikh Othman, Arabia.

Rev. S. M. Zwemer, D.D., Dutch Reformed Church in America, Bahrein, Arabia.

The Program

DATE.	HOURS.	SUBJECTS.	SPEAKERS, ETC.
Wedn., 4—	9–12—	Constitution of Conference, Election of Officers, etc.	
		Opening Address—	Rev. H. H. Jessup, D. D.
		Quiet Hour.	
"	2–4	Statistical Surveys of the Mohammedan World.	Rev. S. M. Zwemer, D. D. Rev. C. R. Watson.
		Quiet Hour.	
"	5–7—	Islam in Africa:—	
		Egypt and Eastern Sudan.	Rev. A. Watson, D. D.
		North Africa.	Mr. W. Summers.
		West Africa.	Dr. W. R. Miller.
Thurs., 5—	9–12—	Islam in the Turkish Empire :—	
		Turkey.	Rev. G. F. Herrick, D. D.
		Syria & Palestine.	Rev. W. K. Eddy.
		Arabia.	Rev. J. C. Young, M. B.
"	2–4—	Islam in India —	
		North.	Rev. E. M. Wherry, D.D.
		South.	Rev. M. G. Goldsmith.
		New Islam.	Rev. H. U. Weitbrecht, D.D.
"	5–7—	Islam in—	
		Persia.	Rev. W. St. Clair Tisdall, D.D.
		Malaysia.	Rev. G. Simon. Rev. J. Ver Hoeven.
		China, etc.	Rev. W. A. Walsh. Rev. Dyer Ball.
Friday, 6—	9–12	Literature for Moslems.	Rev. W. St. Clair Tisdall, D.D.
		Educated Classes.	Rev. W. H. T. Gairdner. Rev. D. M. Thornton.
"	2–4—	Illiterate Classes.	Rev. W. Goldsack. Rev. T. Grahame Bailey, B.D.
		Enquirers, Converts, Backsliders.	Rev. J. Van Ess.
		Support of Persecuted Converts.	Mr. J. Gordon Logan.
"	5–7—	Medical Missions.	Dr. F. J. Harpur. Dr. Ira Harris.
		Work among Moslem Women.	Miss Holliday (*to open Discussion*).

Date.	Hours.	Subjects.	Speakers, etc.
Satur.,	7— 9–12—	Christian Doctrine	Rev. W. Hooper, D. D.
		Controversy.	Rev. W. Shedd. Rev. G. F. Herrick, D. D.
Mon.,	9— 9–12—	Relation between Missions to Moslems and to Heathen.	Dr. J. Lepsius.
		Conditions for Baptism and Confession	Rev. H. H. Jessup, D. D.
"	2–4	Missionaries and Helpers, etc.	Rev. W. Dickins.
		Preparation of Labourers.	The Bishop of Lahore.
"	5–7	How to rouse the Church at Home.	Mr. R. E. Speer.
		TheStudentMovement and Islam.	Rev. S. M. Zwemer, D. D.

Prayer and Praise

Appeal From the Cairo Conference to the Churches

The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this conference of delegates from missions in Moslem lands, which has been sitting at Cairo from the 4th to the 9th April, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mohammedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work

among Mohammedans. We ask that it may be strengthened and promoted, (1) by setting apart more special labourers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centres, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories, so far, pagan. With this view we draw the attention of the committees and boards to the volume under publication embodying the surveys presented to the conference and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action.

God wills it.

May He enable us to do His will.

Signed by the Executive Committee:—

JOHN GIFFEN, D.D. (U. P. of N. A.)
H. H. JESSUP, D.D (Am. Pres.)
MILTON H. MARSHALL (N. Africa)
Dr. J. S. TIMPANY (Am. Baptist)
Rev. D. M. THORNTON M. A. (C. M. S.)
Bishop F. W. WARNE (M. Episcopal, U.S.A.)
E. M. WHERRY, D.D. (Am. Pres.)
H. U. WEITBRECHT, PH. D., D.D. (C. M. S.)
Rev. F. WURZ (Basel Ev. Mis.)
S. M. ZWEMER, D.D., F.R.G.S. (Arabian)

Representing 29 Missionary Societies.

Women's Appeal to Women's Boards of Missions

We, the women missionaries assembled at the Cairo Conference, would send this appeal on behalf of the women of Moslem Lands to all the Women's Missionary Boards and Committees of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet, we have been appalled at the reports which have been sent in to the conference from all parts of the Moslem world, showing us only too plainly that, as yet, but a fringe of this great work has been touched.

The same story has come from India, Persia, Arabia, Africa, and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same—and that there is no hope of effectually remedying the spiritual, moral, and physical ills which they suffer, except to take them the message of the Saviour, and that there is no chance of their hearing, unless we give ourselves to the work. *No one else will do it.* This lays a heavy responsibility on all Christian women.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in

Moslem lands should take up their own women's branch of work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh with ringing words of encouragement:—"*Have faith in God.*"—For verily I say unto you, that whosoever shall say unto this mountain "Be thou removed," and "Be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, he shall have whatsoever he saith.—"Nothing shall be impossible unto you."

I

RELATION OF MISSIONS TO MOSLEMS AND MISSIONS TO PAGANS

DR. JOHANNES LEPSIUS

DISCUSSION :[1]

Dr. Zwemer asked, "Does this relation apply also to work amongst Copts and Armenians, etc. ?"

Dr. Lepsius said yes.

Dr. Wherry called attention to a book by Mr. Foland entitled *Nazarenus* or Jewish, Gentile, and Mahometan Christianity in which the author maintains that the errors of Islam are those of the Judaizing Christians who persecuted St. Paul. He maintains the idea that the church made a mistake in insisting on uniformity between Jewish and Greek Christians. The promises to the Jews were everlasting and hence the obligations were alone binding on them. The *Jewish* Christian Church *should* be subject to the requirements of the Mosaic law, but in no case should the Gentile. There should have been a Jewish form of Christianity in the world now, in which case, probably all Jews would be Christians. Islam is an attempt to attain that position—hence they are Gentile-Jews or a Gentile-Judaizing sect.

[1] The editors of this section of the papers read at the Cairo Conference regret the failure of Dr. Lepsius' most interesting paper to come to hand in time for publication. Should it do so before the completion of the volume, it will appear as the Appendix. An outline of the discussion which followed the paper is given here.

He (Dr. Wherry) agreed with Dr. Lepsius that there should be special men set apart, with special preparation, to enable them to be in sympathy with the Moslems and not treat them like the heathen. He should like to see this paper published amongst Christians.

Dr. Herrick said how greatly this conference profited by the presence of friends from Germany. With regard to Dr. Lepsius' paper, he was profoundly impressed by it, and wished to second Dr. Wherry's desire that it should be given to the Christian world, not by the conference, but under Dr. Lepsius' own name. He did not mean to imply that he would endorse every sentence, but several important objects would be accomplished, for it emphasizes the importance of special preparation of labourers, and makes a distinct, clear and correct statement showing that Moslems are not heathen.

To classify them as a Judeo-Christian sect has merits, (1) That of surprise. (2) Stimulating thought. (3) It gives a grip on the Moslem himself and will not offend him.

Dr. Watson said that in confirmation of the paper, one of their Moslem converts who is now giving lessons in the theological classes has recently proved that in his earliest years Mohammed himself was a nominal Christian.

Mr. Page said he wished to call attention to one part of the paper which seemed to say that the Mohammedan God was the same as the God of Israel. Ought we not to be very clear in our own minds, for there is a great difference if not *antagonism* between the God of

Mohammed and the God of the Christian. We wish to concede all we can, and to do nothing to irritate, but we must be very clear in our own minds as to the differences (1) in the *being* of God which is Triune ; (2) in the *character* of God.

Mohammed was really an idolater because his conception of God was really a caricature.

Dr. Lepsius in reply said he would ask Mr. ——— the convert from Islam, whether the God whom he now adores is the same or another. (He says "the same.") He thought the answer could only be given by a converted Moslem, though certainly we do not *know* God truly till we know Christ. Yet we may truly say that the God of the New Testament is the God of the Old, though in the latter He was not yet manifested in Christ.

Another point he wished to mention was, "What may have been the reason why the church was so late in taking up missions to Moslems." The answer was in his paper. We have a double movement in the history of the church. (1) A forward movement in missions to Pagans. This started from Jerusalem, and extended to the Roman Empire, to Europe, and the North American world. (2) Simultaneously there was a retrograde movement, beginning with the reformation of the Roman Church—the Stundist movement—the beginning of reformation in the Greek Church. The reform in the American brethren, the Church of England and the next station in the backward road is the reform of Islam. It is by no means accidental that it has been taken up by those who have been led to attempt to reform the Churches of the East.

Following this will come the last step, the conversion of Israel. The Lord does not come once only to the nations. With Him as with the Good Samaritan, He will repay all when He comes again.

In this alone we see wherein the great difference exists. Missions to Moslems are for the *reconversion of those who have lapsed;* but God is merciful also to the backslider. With regard to Islam we must "never let Him go."

Dr. Eddy said, The question is a practical one. It is a point of contact if we take advantage of it as St. Paul did showing that "the unknown God" is ours. It would only irritate the Moslems if we deny that they worship the one true God.

Dr. Zwemer said that the Moslems lack the idea of the *holiness* of God. He agreed with Mr. Page. They agree in monotheism but the essence and attributes of their God are different. He is without love or holiness.

Mr. Wilson of Persia, asked if a society or mission should devote themselves exclusively to Moslem work. Missions in Persia began in that way, but at times the difficulties had been such that they had turned their attention to the Armenians and Jews.

Some places can only be occupied if ten families of nominal Christians or Jews live there and work is nominally among them. A society with this intention has opportunities of working which it could not have if directed exclusively to Moslems.

Dr. Wurz said, In certain ways and places the two cannot be separated. Many people are on the

verge between heathen and Moslems. One man must work amongst both. Half the work amongst Moslems in the world is being done by those who are also missionaries to the heathen. His society is constantly confronted by this problem in West Africa. But it is a time of specializing and we shall come to the point when there must be the special man for the special work to Moslems.

Bishop Warne said he had never been a missionary distinctly to Moslems, but he would remind us how much has been done for Moslems by missions to other people in the country wherever it may be. His society had never specialized in missions to Moslems, but he found there were fifty ordained natives who were converts from Islam in his district. One Moslem in a good position has gathered round him 5,000 converts. Where a country is wholly Moslem a specialty must be made. Also in Java where the people have recently been converted to Islam much can be done.

In India there is a multitude of low caste people who will become Moslems or Christians. Ten millions in Bengal have become Moslems. Hence we should push work amongst them to save them. Some say that they will afterwards become Moslems, but this is not our experience. He mentioned one who had resigned 120 rupees a month to take ten rupees a month as a preacher.

Pastor Wurz said the general tendency of our conference is that missions to the Mohammedans should be worked separately and not blended with other missions to the heathen ; I fully agree with this.

But in the very interest of this conference, and to prevent its tendency being misunderstood by missionaries to the heathen, we ought freely to acknowledge that in certain countries and at certain times both missions cannot be separated but must be worked by one and the same man. One might say that one-half of the mission work which goes on among Mohammedans is done by missionaries to the heathen. This is quite natural, as, to mention but one reason, millions of people are just on the verge between heathenism and Mohammedanism. On the other hand, missions to the heathen are indebted to the Mohammedan problem. It is a stimulus to them. First, because it compels them to haste. There are numbers of tribes all through tropical Africa and elsewhere, which will be Mohammedans if the heathen missionary is not there very soon. Second, because it compels us to do solid work ; if not, we may make the people Christians to become Mohammedans afterwards. Third, because it compels us to take a high standard for the preparation of young missionaries to the heathen, including a good acquaintance with Islam. But, after all, it is but natural that both missions should be separated in due time.

II

HOW TO REACH AND TEACH ILLITERATE MOSLEMS

Rev. W. Goldsack

The question, "How to reach and teach illiterate Moslems," is not an easy one, and can scarcely be satisfactorily dealt with by one whose experience is limited to the semi-Hinduized masses of Bengal Mohammedans. With an unchanging Quran as its principal guide to faith and practice, it might have been expected that the problems connected with the evangelization of the Moslem world would be much the same everywhere; yet it does not require any very wide acquaintance with the literature of the subject to show that conditions differ very widely in various countries in their practical outworking.

We have been asked to deal briefly with our subject; and shall proceed at once to take up in order the important questions, how to *reach*, and how to *teach* unlettered Moslems.

I. How to Reach Illiterate Moslems

We place as the first and foremost requisite a *sympathetic attitude.* It is a significant admission that we, as missionaries, should need to remind ourselves of such an elementary truth. Yet is it not a fact that, too often we approach ignorant and bigoted Moslems with feelings of contemptuous pity, which increase in pro-

portion to the density of our hearers? Yet woe to the missionary who fails to overcome such feelings; for these sons of the soil, who have been brought up in the school of nature, are quick to read the thoughts of the heart, but slow to forget a fancied insult. Let us first assure the people amongst whom we work that we love them, and we shall have done much to prepare their hearts to receive the gospel story. There is a language which all men understand—the language of love—and too often we fail to reach our Mohammedan brethren because we have forgotten this truth. I say, forgotten, because the young missionary, when he first lands upon the scene of his life's work, is usually brimming over with love for the people and enthusiasm for his work. It is after many a sad disillusionment, the non-realization of many an ideal, the shattering of many a cherished hope, that love is apt to grow cold, and enthusiasm wane. There come times to most of us when loyalty to truth and conscience demands unsparing condemnation of what is false and evil; but there are few occasions, indeed, when an intense sympathy and love for the people will not enable us to do so without estranging the people themselves. Especially should the sympathetic spirit for which we plead manifest itself in controversy.

It is a commonly accepted dictum that work amongst Moslems is impossible, if controversy be interdicted. But there is controversy and controversy, and it is here, if anywhere, that the constraining love of Christ should make it possible for us to so present the truth in love that we may win men to Christ. Let us first

convince the people that we love them, and we shall have learned much of the lesson how to reach them.

One of the most effectual ways of proving that we love the people is the *establishment of medical missions* in their midst. As this subject will be dealt with in a later paper, we content ourselves here with expressing the conviction that there is no more potent means of breaking down prejudice and of disarming suspicion than the ministry of healing; and we would take this opportunity to express the hope that, in its proper place, a resolution will be passed by this conference bringing before all mission boards and committees the desirability of establishing medical missions wherever mission workers are located among Mohammedans. As a method of reaching ignorant and bigoted Moslems the medical mission is *facile princeps.*

In Bengal, one of the greatest helps to the evangelist in reaching illiterate Moslems is the so-called "*magic lantern.*" Whether it is equally useful in other countries, we cannot say. By the aid of the "lantern," we have frequently preached the gospel to audiences of 200 and 300 people, who have listened with sustained interest and delight whilst the wonderful life and ministry of our Lord have been portrayed, and His teachings explained. Every successful schoolmaster knows the value of teaching through the eye; the Christian missionary to illiterate Moslems is much in the position of the schoolmaster, and his audiences are children in all but years. To fix great facts in the memory, to bring vividly before the hearer the person of the Son of Man as He trod "those holy fields," or hung "for

our advantage on the bitter cross," we know of nothing which will help the preacher more than the "magic lantern."

We often undervalue *the power of song* as a means to gain the ears of the people. Yet an audience may be often gathered, and prejudice and suspicion disarmed by the attractive power of song. Let us, brethren, cultivate this gift and consecrate it to the Master's service amongst these Eastern peoples, who are, as a rule, passionately fond of music in any form.

It may sound paradoxical to some to advocate the establishment of *primary schools* as a means of reaching illiterate Moslems: in other words, to tell you to reach the illiterate by first making them literate; yet we are persuaded that the village school is often greatly used of God in giving the Christian worker an entrance into Moslem homes. No mission field, I believe, is more indebted to the school for help in breaking down prejudice and banishing fear than that of Egypt itself; whilst in the Soudan it is the school alone which, hitherto, has given the missionary a right to exist at all as such.

We have only repeated commonplaces; yet they need to be emphasized again; for do we not still hear some good people affirm that the missionary's business is only to preach the gospel, and not to teach the three R's? And does not the poor unoffending "lantern" still call forth an occasional indignant protest? Yet we are persuaded that these, together with the mission dispensary and a truly sympathetic heart of love, will prove the best means of reaching illiterate Moslems.

II. How to Teach Illiterate Moslems

Most of us find that it is one thing to reach, and another thing to teach unlettered Mohammedans. To many of us the second is infinitely the harder, and, therefore, more important as a subject for discussion at this conference. Given your audience, with, let us suppose, prejudice and bigotry disarmed by the ministry of healing, or interested for the time being, by the novelty of the "magic lantern," the supreme question arises, how to buy up the opportunity so that our message will not only become intelligible to our hearers, but will command their assent, and lead them to acceptance of our evangel. Our great business is to win men to Christ, and our success is bound to depend largely upon the wisdom of the methods we employ, and the form in which our message is delivered.

As a first requisite to the successful teaching of illiterate Moslems we unhesitatingly place in the very forefront a *thorough knowledge of the vernacular of the masses.* Some may not agree with us in giving a knowledge of the language such a prominent place, but we are persuaded that one of the very greatest obstacles to the intelligent presentation of the gospel is a defective knowledge of the vernaculars. An educated listener will often catch the drift of a preacher's address, even if that address be punctuated with grammatical errors and idiomatic monstrosities, but for the unlettered, something more even than mere grammatical precision is required in order to make our message intelligible to him. That something can only be learned in close personal contact with the people them-

selves. The young missionary usually gains his first knowledge of the language in which he is to work from books—a training ill suited, in itself, to fit him for addressing illiterate audiences. The language of the masses can only be gained through close personal intercourse with the masses; and as well address an East London audience in the language of Exeter Hall, as attempt to unfold the plan of redemption to unlettered Asiatics through the medium of the language learned from the teacher and his books. We have heard of a missionary who, after haranguing a crowd of rustics for some time, was politely requested by one of his audience to speak in the vernacular as they did not understand English! We cannot vouch for the truth of this story; but we do plead, nevertheless, for a thorough knowledge of the vernacular of the masses as an indispensable preliminary to effective teaching of the masses. Too often, the mission boards at home are to blame, and the young missionary, before he has been six months in his new sphere of work, is so overburdened with responsibilities as various as they are fatal to study, that a thorough mastery of the language becomes an impossibility. Yet it is a well-known fact that if a missionary does not gain a grip of the language in his first year or two, he seldom gains it at all. It is generally "picked up," and, as a result, his audiences ever after are usually "muddled up."

Amongst the practical results of this conference we should like to see a strong appeal to all home committees to study the best interests of the great work which we all have so much at heart, by allowing their

agents ample time for the thorough acquisition of the vernaculars, in which they are to work. Such a policy will amply repay itself in enhanced usefulness and more effective service.

In the next place, let us, having acquired a good working knowledge of the language of the masses, make it a first principle in our address to illiterate Moslems to *work up from admitted truths.* Too often our message arouses opposition and resentment at the very outset, because we begin by dilating upon the sonship of Christ, or the reasonableness of the Trinity. It was not thus that the early apostles sought to reach and teach monotheistic Jews. It was, "Jesus of Nazareth a man approved of God," "His Servant Jesus," or the "Prophet" whom the Lord would raise up amongst them of whom Peter and his companions spoke, and whom they held up before the people. Much bitter resentment is fostered and needless controversy aroused by using, at the beginning of our teaching, injudicious language regarding the person of our Lord. The way not to secure a hearing is to begin by insisting upon the divinity of Christ. That subject will come up later—who would wish to avoid it?—but to begin with it is to begin at the wrong end, and to effectually bar the way to further instruction.

The miraculous birth, the prophethood and Messiahship of Jesus, His wonderful miracles and not less sublime teachings are all acknowledged in Islam, and are known, more or less, to every Moslem. Let us begin with these, and then, slowly and almost imperceptibly, our hearers will be led to see, as did the centurion

of old, that truly this was the Son of God. We believe if such a plan were more generally adopted, much of the unprofitable controversy and useless wrangling, which seem so inseparable from work amongst unlettered Moslems, would, in a large measure, be avoided.

In this connection the Quranic titles of Christ, especially if they are also Scriptural, may often furnish the basis of Christian teaching, both conciliatory to the hearer, and useful to the missionary. Most Moslems assent to the statement that Christ is the "Word of God"; let it be ours to show what is the content of that title. An interesting point arises here; and we hope the discussion which follows this paper will not leave untouched the question as to how far the missionary should go in his use of Quranic terms which are not strictly Scriptural. For instance, every Christian worker amongst Moslems knows that the distinctive title which Islam gives to our Lord is, "Ruh Ullah" —the Spirit of God. Even these terms, however, are not Quranic. How far, then, are we justified in using this "Kalimah" of Jesus Christ in order to lead on our hearers to a belief in His divinity? The Bible speaks of the second Adam as a "Life-giving Spirit"; shall we then accept the Moslem title, and use it in argument, or must we brand as mistaken the ascription of a title to the Son of Mary, which really belongs to the third person of the blessed Trinity?

Yet again, in this same connection, should we or should we not make use of Moslem terminology with respect to the person of our Lord? For example, are

we compromising our position by using such words as *Hazart* before the name of Jesus? There is no questioning the fact that the nearer we can approach the Mohammedan style of address in our preaching, the more likely we are to secure and hold the attention of our audiences; on the other hand it is equally true that the more foreign and unfamiliar our mode of speech, the less likely are we to secure a sympathetic hearing from those whom we seek to teach. In precisely the same way some missionaries, conforming to Moslem phraseology, speak of the Quran *sharif*, others feel that the use of such a term tacitly carries with it an acknowledgment of the "content" of the word as understood by Moslems. It seems to us, however, that if this objection be valid, then every quotation made from the Quran carries with it precisely the same imputation; indeed, are we not often told by our Moslem friends that we ought not to quote in argument from a Quran in which we do not believe? Our position, then, is this: if the missionary be free to quote from the Quran without thereby necessarily leading his hearers to think that he regards it as authoritative, he is equally at liberty when speaking of the Quran to use Moslem terms of respect which will prove conciliatory to his hearers. In like manner, we personally feel no compunction, in our addresses to Moslems, in speaking of *Hazrat* Isa. The Christian attitude with regard to the person and position of Christ is too well known amongst Moslems for much fear to exist that we shall be misunderstood; on the other hand, such a policy of accommodation, if you will, often goes far to

secure the missionary a sympathetic hearing. To us, at least, it involves no sacrifice of principle.

The practice of basing our addresses to Moslems upon admitted truths carries with it many advantages, not the least of which is the respect which the missionary's knowledge of Mohammedan faith and practice engenders in the minds of his hearers. Mohammedans generally believe in the necessity and efficacy of intercession ; the tactful missionary will lay hold of this admission, and show his hearers that intercession is needed *now*. In our own experience we have found few truths which are so effective in addressing Moslems as the blessed fact of the present exaltation and intercession of our Lord. We have here two great truths, both of which are admitted by Moslems ; the need of an intercessor, and the fact that Christ is now alive. Let us make the most of the admission.

In order, however, to make use of admitted principles in our preaching, it is first of all necessary that we should know clearly what those truths are. Thus we urge as a further requisite for successful dealing with Moslems, *a clear and adequate knowledge of their religious beliefs*. We are sometimes told that it is the missionary's business to preach Christ, and not to waste his time in the study of non-Christian systems. We once had a letter from a Delhi missionary, who, in answer to a question, replied with considerable bravado that he had never once read the Quran through ! We find it difficult to find language in which to speak of such an admission. We regard such an attitude as an insult to the people themselves, and a source of untold loss

of power to the missionary who takes it up. Every missionary cannot be an expert, but to remain ignorant of the main teachings of the Quran and the traditions, and to be insensible to the main facts of Moslem history is to curtail our influence with and largely nullify our attempts to teach Moslems, whether literate or illiterate. Upon the other hand, an apt quotation will invariably gain for the preacher the respect and attention of his audience. We are persuaded that the success of a missionary in his attempts to teach illiterate Moslems will largely be proportionate to his knowledge of the thoughts, beliefs and prejudices of those whom he addresses, and for this reason we plead for a careful study of Islam by every missionary engaged in work amongst Mohammedans.

Again, to be practical, is it not possible for this conference to make earnest representation to all mission boards and committees, pointing out the wisdom of requiring all missionary recruits to make some study of the faiths which they are seeking to displace? It has been our misfortune to meet with missionaries in India, most estimable people in other respects, who had the most vague and shadowy ideas of the main principles held and taught by the peoples amongst whom they were sent to labour. Brethren, these things ought not so to be.

In the next place, in addressing illiterate Moslems, *let our message be brought down to the level of the capacity of our hearers.* This remark would seem superfluous, were it not a fact that too often addresses may be heard dealing in philosophical abstractions and hair-splitting

disquisitions on the rationale of the atonement and which are absolutely beyond the comprehension of those to whom they are addressed. But the human heart cries out for reconciliation with God ; let us respond to that cry by speaking of a present and personal Saviour from sin, together with the glorious certainty of assurance of forgiveness here and now. The human heart longs for personal relationships with a personal God such as the Moslem's God "sterile in his inaccessible height" fails to give ; let us emphasize the Fatherhood of God, and show that He is accessible to real and personal fellowship through Christ ; that from slaves of law we may become the enfranchised sons of God, rendering the works, not of obedient routine, but of filial and loving gratitude. The Moslem heart, despite the Quran, feels the need of atonement for sin, and the blood which flows at the Baqr Id furnishes a text to point to the Lamb of God which taketh away the sin of the world. Above all, let us never forget that the Moslem is "a believing rather than a religious" person, trusting in his own self-righteousness and the ceremonial performance of his allotted works. The greatest hindrance to successful evangelization is the Moslem's lack of the sense of sin. Do we speak enough of the holiness of God, or of the hideousness of sin? Let us make *this* the burden of all our prayers, and the dominant note in all our preaching, until the Moslem's heart, thawed in the presence of that love which passeth knowledge, turns in glad and willing surrender to Him who died that we might live.

III

WORK AMONG ILLITERATE MOSLEMS

Rev. T. Graham Bailey, B.D., M. R. A. S.

The problems which come up for discussion under this heading must vary to some extent with the peculiar conditions of the countries in which work amongst Mohammedans is carried on. The author of this paper deems it advisable to confine his attention to the country in which he works—North India ; for though he has had the privilege of staying for five weeks in Egypt and nine weeks in Palestine, and has had, during that time, especially in Palestine, many opportunities of conversing with the people, his knowledge of the peoples and of their difficulties is worth nothing in comparison with that of missionaries present in this conference who have made those countries the scene of their life work. In many respects the problems will be found to differ very slightly or not at all, and where they do differ, the differences can be alluded to in the discussion which will follow the reading of the papers.

Work amongst illiterate Moslems divides itself into preaching in villages or towns, medical work, work in zenanas, and private conversation with individuals ; or dividing it otherwise we may say that the work consists of giving addresses to larger or smaller audiences and speaking privately to one or more individuals. For convenience' sake we will consider the

public preaching to Mohammedans as the typical form of work amongst them. When we have considered this subject it will be possible to point out the modifications which may be necessary for other forms of work and to lay stress on any special elements which are found in different branches of effort among them.

Let us take up first the preparation for the address.

I. Preparation

(1) No preparation is more important than the *spiritual preparation* of the missionary's own soul. We need no excuse for insisting upon this. The most brilliant intellectual gifts, the most thorough mastery of the details of Mohammedan controversy, and the completest knowledge of the Quran or of the language in which it is written will avail little if the missionary has not got the wisdom which cometh from on high, and is not endued with the power of the Holy Ghost. Some who would feel the necessity for spiritual gifts in order to lead the devotions of Christians do not so readily recognize the same necessity in preaching to Moslems and are tempted to go forth to preach without having sought power through prayer. We may say then that in order to work among Mohammedans we ought in our daily lives to experience the joy of the presence of God and the indwelling of Christ, and be equipped with the fullness of the Holy Spirit, and also in connection with every special effort we should wait upon God for power.

(2) We need the preparation of *thorough acquaint-*

ance with the Word of God and with the doctrines of our own faith. Important as it is to know thoroughly the beliefs of those among whom we labour and the tenets of their holy books, it is of still more pressing importance for us to be well grounded in our own faith and in the Word of God which is able to make us wise unto salvation.

(3) For illiterate Mohammedans it is peculiarly necessary that we should have an intimate *colloquial knowledge of the language* in which we have to address them. Whether it be colloquial Arabic or one of the other multifarious tongues spoken between Turkey and China or in Northern Africa, it should be the missionary's aim so to speak the language of the people that in pronunciation and idiom and intonation and gesture he may be like one of themselves. In some countries missionaries pay more attention to this than in others. Its importance is very great.

(4) The preacher should have a *thorough knowledge of the Quran.* In Mohammedan controversy more than in most departments of knowledge a little learning is a dangerous thing. The whole Quran should be studied, the connection of verse with verse understood and the time, place, and occasion of the different portions approximately ascertained. In the case of important passages the opinions of acknowledged Moslem commentators should be specially noted.

Missionaries who live in Arabic speaking countries will naturally study the Quran in Arabic, but even those whose sphere of work is Turkey or Persia or India or West Africa ought to make a point of learning

Arabic, for they will find a knowledge of it invaluable among the educated and uneducated alike. It will be found peculiarly useful to be able to repeat by heart important verses in the Quran. From thirty to fifty verses will be sufficient. It is of course necessary to have the words absolutely correct with the right vowel points. Very often will the value of knowing these verses be felt. It is frequently very difficult during an address to turn up a passage even in a familiar copy of the Quran, and it is sometimes well nigh impossible in a copy which is supplied by one of the audience.

(5) There should be a *thorough acquaintance with the main points of Mohammedan controversy.* Intellectual difficulties which Moslems have in accepting Christianity, their objections to accepting Christianity and the best methods of meeting those objections, also the elements of weakness in the faith of Islam and the best way of demonstrating that weakness should be studied. Frequently an answer which to a Westerner would appear to dispose completely of an objection will have no weight with an Oriental, or an answer which may seem conclusive to a Christian may have no effect on a Moslem. Similarly what we consider the weak points of Islam may be tenets to which a Moslem will cling most tenaciously. It is all important that we should know how to present truth and error to those with whom we have to deal in order that the beauty of truth and the falsity of error may be brought home to them. It is a much more urgent matter that we should be able to answer the objections of Moslems to our religion than that we should be able to suggest objections to theirs.

Our time is occupied in showing the beauty and the power of the life and death of Christ and in explaining the facts of Christianity rather than in pointing out objections to Islam, while experience shows that Mohammedans enjoy nothing better than indicating what they believe to be the faults of the Bible and of our religion in general.

(6) The missionary should *have his address thoroughly prepared*, so well prepared that after any interruption, however great, he can at once resume the thread of his discourse where it was broken off. There is a strange custom far from uncommon among missionaries, of giving extempore addresses to non-Christians. Men who will carefully study out an address which they propose to give to a handful of Christians, will stand up before a Mohammedan audience and deliver a discourse of which only the subject has been decided upon beforehand. This is not a practice which should be followed. The speaker should before he begins to speak know not only the line of his argument but every illustration which he may use and every quotation from the Quran or from the Bible which he may introduce. He ought also to think out the probable objections which will be urged to his remarks.

II. The Delivery

When a sitting attitude is possible it will generally be found preferable to standing. The attitude of sitting is characterized by a calmness, a deliberation and, among Orientals, a dignity which are absent in stand-

ing. An eastern teacher does not as a rule stand in addressing his pupils. Apart from this the calmness and deliberation of sitting will give the speaker a power which will be unconsciously felt by his audience.

Similarly the voice should be quiet and impressive and carefully modulated, sometimes perhaps becoming impassioned (but not loud) as the speaker presses home some vital truth.

For preaching in India it is well to have the Quran with one and to refer to it during one's address. It always secures greater respect for one's message. Great care should be taken to treat the Quran with the outward respect demanded by the customs of the people. One should not place it on the ground or handle it roughly or lay it upon anything regarded as unclean.

In some districts (not however in India) the very possession of a Quran by Christians may be considered offensive. Missionaries who live in such parts will be able to suggest the best method of procedure. Perfect courtesy should be a feature of all the speaker's utterances. Every rule of Oriental politeness should be observed. Outstanding men in the audience should be accorded the respect due to their position.

Moreover the speaker should be not only courteous but friendly. A little friendly praise accorded to a good question or answer, a few words of kindly pleasantry when suitable occasion offers will often go far towards bringing out what is best and most hopeful in an audience. However exasperating individuals in a crowd may be, it is a mistake to get angry. Prob-

ably some writers on Mohammedan controversy have exaggerated the evil effect on listeners of the annoyance of the preacher, but there is no doubt that anger, apart from the bad influence it has on the person who gives way to it, destroys the friendliness between the speaker and his audience which is an essential element in success. It is well that the speaker should complete his address before replying to questions. Frequently questions will be asked at the very beginning of his remarks. He can then politely request his interrogator to reserve his questions for a few minutes and assure him that he will answer them as soon as he has concluded.

III. The Matter of the Address

The address will naturally be given up to subjects which permit of the presentation of some aspect of Christ's work for man. There are many such subjects —the death and atonement of Jesus Christ, man's need of salvation, Christ the only Intercessor, the testimony of Yahya to Christ, sin and forgiveness, salvation, the Word of God, and many others are very suitable for Moslem audiences. Generally speaking such subjects should be chosen as can be illustrated by quotations both from the Quran and from the Bible. The people are always pleased to hear the sonorous sentences of their book quoted or read. Their pleasure is not diminished by their inability to understand what is quoted. Their interest in the subject is enhanced by its connection with the Quran and their attention quickened. Quotations from the New Testament and Penta-

teuch and Psalms serve to remind them that these books are part of the Word of God as admitted by themselves. I do not however mean to imply that every address must refer to the Quran. There are many circumstances, some alluded to below, in which addresses may contain no reference whatever to special Moslem topics.

If a missionary has occasion to address the same audience frequently he will need a much greater number of prepared addresses than one who has a constantly varying audience. The latter will probably find that twelve thoroughly mastered addresses will suffice for all his needs; the former will need many more, but will in view of his having immeasurably greater opportunities for teaching his hearers, be able to go through a more or less systematic course of Biblical exposition, taking in addition to subjects specially connected with, or lending themselves to, illustration from the Quran, Biblical narratives or simple statements of Christian doctrine found in the more dogmatic parts of the New Testament, and he will be able to adapt all these subjects to the special needs of his audience.

There should be no hesitation about admitting the existence of many noble thoughts and wise counsels in the Quran. We are not likely to commend ourselves to Mohammedans by an inability to recognize or unwillingness to acknowledge the fact that there are many lofty aspirations and inspiring ideals in the Quran. Similarly one should show that one appreciates what is good in Islam as practiced by its earnest

followers. In this way a bond of sympathy may be created which will not be broken when the incompleteness and erroneousness of much Quranic and Moslem teaching is insisted upon as it occasionally may have to be.

Not only may one admit that much excellence is found in the Quran but one may even point out that in some ways the Quran is better than its followers know, that there are in it teachings which are obscured or ignored in practical Mohammedan exposition, and that in many respects the views of Mohammed have been misconceived and misapplied. One may proceed to show that many of the statements in the Quran, if carried to their logical conclusion go to show the truth of Christianity and in particular lead to more exalted views of the person and work of our blessed Lord than are held by Moslems, and also disprove some of the tenets most firmly believed in by them. It is well, however, in demonstrating the fact that the teaching of the Quran sometimes leads to Christ not to emphasize the incorrectness of the Mohammedan interpretation of such teaching. To do so only engenders suspicion and at once shows the hearer that the missionary is putting himself into a position of antagonism to the great Moslem doctors.

It is very important to avoid weak arguments. Many of the lines of argument suggested in works on Mohammedan controversy are dangerous and unconvincing. Some premisses valid in themselves are made to bear deductions which cannot fairly be deduced from them. Some arguments lead themselves

to a damaging *tu quoque* rejoinder, some are founded on an ignorance of the real teaching of the Quran, some involve a method of treating the Quranic text which we should be the first to repudiate were a Moslem to apply it to the Bible, some are due to an acceptance of an English or other Christian translation as correct without an examination of the Arabic original to see whether it necessarily bears the meaning assigned to it. Many indeed are the pitfalls into which the eager but unwary controversialist may fall. Every argument should be thoroughly tested before it is used and it should be remembered that a bad argument is much worse than none at all.

A few examples of arguments that should be avoided or if employed, be employed with the utmost caution, are given. Every worker among Mohammedans can add to their number. They are taken at random. The argument from the fatalism of the Quran may lead to the quoting of apparently fatalistic verses from the Bible of which it is generally impossible to give explanations which will satisfy Moslems. Similarly it is dangerous to lay stress on the inculcating of slaughter in the Quran as our opponent may refer to the Hexateuch. A comparison of Mohammed with Christ, however, is valid. Sometimes too much stress is laid on a word. Thus the argument that God commanded idolatry in ordering the angels to worship Adam is hardly fair. The claim that the Quran shows the divinity of our Lord in attributing to Him the power of creation is somewhat vitiated by the not very distant words, "with His permission."

The argument from the triple mention of the death of Christ is one which must be carefully used, as the word employed for "die" or "cause to die" may have other meanings; and in some Mohammedan translations is given other meanings. One who uses this argument should be prepared to substantiate the correctness of his translation.

It is very important in addressing Mohammedans to avoid giving offense. They are naturally fanatical, frequently they hold their faith with a tenacity which is proportionate to their ignorance of it. They have a tendency to dislike Christians. Incorrect statements of our beliefs circulated among them by their priests have greatly prejudiced them against us. They look upon us as incapable of appreciating their religion.

For every reason it is important that we should be as considerate as possible in dealing with them. Who has not heard of workers who are absolutely careless of the danger of giving offense, who even deliberately say things which will rouse the animosity of their audience. They seem to think that they have not preached faithfully unless they have made an onslaught on some article of the Moslem creed or quoted texts from the Bible which, unexplained, are peculiarly offensive to Mohammedans.

In this connection it may be useful to remember several points. (1) Firstly, one should as far as possible avoid saying anything against Mohammed. These and other rules may be somewhat relaxed in the greater freedom of private conversation, but generally speaking one has lost nearly all chance of favourably im-

pressing a Mohammedan audience when one has spoken against their prophet.

(2) Similarly one should not decry the Quran or the great Mohammedan saints, or sneer at doctrines taught by the doctors of Islam.

There may be circumstances when all these things may have to be done, but such circumstances must be very rare. Personally I have found audiences very much impressed by an effort to avoid offense. For example when in a meeting I have been asked point blank some questions about Mohammed's work or character to which from a Christian standpoint only one answer was possible, I have replied, "Why do you ask me to say what can only grieve you? You must know what I believe," and repeatedly I have noticed the appreciation on the part of the people of my desire to spare their feelings.

(3) Not only must we avoid speaking unnecessarily against persons and doctrines which Moslems hold dear, but we must be careful to express Christian truths in the way which will most favourably impress the mind of our hearers. Deep spiritual truths are always liable to be misunderstood, and we may by careless handling of such truths not only incense our audience against us, but what is more serious give them a totally erroneous impression of Christianity and Christian teaching. We should endeavour to use the phrases which will be best understood. Perhaps no phrase gives so much offense as the words "Son of God." One cannot help feeling that harm is done by the careless introduction of these words.

We may be talking about Christ's intercession or His death and atonement. It may be that the audience is listening—as in India is very common—with deep attention. Suddenly our Lord is referred to as the Son of God, and there sweeps across the minds of those assembled a picture of an oriental harem, and the blasphemous conception of the Almighty as having a wife and children. No wonder that injury is done to the truth. And the pity of it all is that the particular idea of the Sonship of Christ was one quite outside the subject of the address. One may even go further if we are asked, "Was Christ the Son of God," the natural answer is "In the sense you mean He was not"; or this, "In the sense in which you and I are the sons of our fathers He was not," and then one may go on to explain what we mean by the Sonship of our Lord.

In those countries in which it is not possible to preach openly, the conversational method will have to be employed. The difference between preaching to Mohammedans and conversing with them on religious topics is not very great. The suggestions made in the foregoing pages in connection with preaching apply very largely, *mutatis mutandis*, to conversation. Very specially is this the case with all that was said about preparation for the work.

In conversation, however, one can have considerably greater freedom of speech than in preaching. Particularly one may give utterance to unpleasant truths about Mohammed and his religion to which one could not allude before a large audience. But one

should be careful not to abuse this freedom. The utmost kindliness and courtesy should characterize all that one says, and it should be remembered that when a man is annoyed, he is, if not always, at least generally less likely to accept the truth.

In conclusion reference may be made to different forms of work among Moslems. In a mission hospital the work is of two kinds. The out-patients correspond somewhat to the ever changing audiences which are obtained in villages or towns; yet the fact that the hospital is a Christian institution in which preaching is expected will render it natural to speak more directly on the truths of the gospel with less allusion to Islam or the Quran than in public and open-air effort. This will be still more the case with the in-patients in the wards. The in-patients form to some extent a regular audience of persons to whom it may be possible to give more or less systematic instruction.

In the case of women, whether living in seclusion or not, less learning will be required than for men, but it would be a great mistake to suppose that an intimate acquaintance with all matters Mohammedan is not advisable. Even with ignorant women the more the worker knows about Mohammedanism and the Quran and Arabic the better.

Special effort ought to be made to reach the ascetics and faquirs and other holy men of Islam. These men are accustomed to the consideration of religious problems. Many of them are more open minded and therefore accessible than the rest of the population. I am not here alluding to the priests attached to mosques

called in North India Mullāhs or Malevānas or Maulawīs, men who are perhaps more bigoted and less accessible than others. There is another class of men, some of them ascetics, others, men noted for sanctity, some itinerant preachers who profess to look deeper into holy things than their fellows. Such men are sometimes willing to recognize kinship with similar men amongst Christians and are occasionally ready—in word at least—to hail a sympathetic missionary as a brother. There is undoubtedly among them a field of labour worth cultivating.

Generally speaking it is well to aim at forming friendships with Mohammedans. A great deal might perhaps be done if missionaries paid visits to their houses and entered into social relations with them with a view to Christian conversation. This is a common form of work with lady missionaries; with men it is very rare.

In some places it will be found useful to open reading-rooms with really experienced workers in attendance every night to converse with those who come. But this belongs rather to the domain of work among educated Mohammedans.

Limitations of time and space prevent a fuller discussion of all the problems involved. I am very conscious that many things have been put too briefly to convey their full meaning at once. Some statements which will appear open to criticism would be accepted without challenge if they could be expounded and illustrated.

For all Mohammedan work three things should

above all be remembered; first, the need for an adequate intellectual preparation; second, the need for a deep personal spiritual life, and third, the need for a constant endeavour to bring our hearers to Christ.

Remarks on Messrs. Goldsack's and Bailey's Papers:

Rev. P. Awetaranian: I wish to say something about methods of work with Mohammedans. When I went into Kashgar I was told that I could not work with them on account of their fanaticism. I would spend time in the bazaar and take my Bible and sit in the market. The people had never seen a missionary, but curiosity brought them around me to see what I was doing. The Mullahs came to ask my business and the reason for my coming. I replied that they were Mohammedans, and that the Koran said the God had sent the New Testament, and that I had come to read the New Testament to them if they cared to listen. They had no Bible, but I carried both Turkish and Arabic Bibles with me. When they heard the words of Christ they said they were good words. They came around me with hatred, but they went away with friendship. I began to translate the Bible into the language of Kashgar. When I had finished a chapter I would take it to their houses and read it to them and ask if it was right in their language. But instead of paying attention to the language they wanted to know the meaning of the words, and thus I was able to carry on conversations with them in regard to the truths in the Gospels. I remained there five years working in this way. I did not begin to preach nor gather them

into a congregation, or pray among them until they had accepted the gospel for themselves.

Mr. George Swan: What per cent. of the Mohammedan converts are from the illiterate classes? Is the Bible put into the language of the common people?

Dr. Weitbrecht: We are putting the Bible into the language of the villagers in North India. The same is done in Bengal.

Dr. Zwemer: We have not had the New Testament in the vernaculars of Arabia.

Dr. Jessup: The Turks would not allow the publication of books in the vernaculars.

Mr. Jordan: There is one point not mentioned in either of these papers, possibly because it is so obvious to us who have been in the work, but which needs to be impressed upon the minds of new recruits who will read the reports of this conference, viz., that the missionary should seek to understand the psychology of the oriental mind, the kind of arguments that appeal to him. The laws of logic do not obtain in the Orient. *Illustration is more potent than argument, and analogy far more convincing than proof.*

Dr. Jessup: A proverb often settles a question. Many a time a man will give up a task because some one quotes to him the Arab proverb, that he cannot carry two watermelons in one hand.

Dr. Weitbrecht: About one half of those I have baptized are from the illiterate classes.

Mr. Goldsack: The majority of the Mohammedan converts are from the illiterate classes.

Dr. Zwemer: Apparently the greatest ingathering is from the illiterate classes.

Mr. Goldsack: This gives us reason to hope for a yet greater ingathering.

IV

WORK AMONG EDUCATED MOSLEMS IN CAIRO

(A) The Western or Government School Men

Rev. W. H. T. Gairdner, B. A.

In adopting this title for our paper (for I must say at the outset that the papers of Mr. Thornton and myself are joint productions), we wish the qualicative "in Cairo" to make it clear that being unable to write a fully informed paper upon work among educated Moslems in other fields we feel bound to limit the scope of our remarks to the only centre with which we are intimately acquainted, the city of Cairo.

In defense, however, of the committee for having given this subject to those whose experience is so limited, it should be pointed out that Cairo, being the meeting-place of the East and West both geographically and morally, and being also a great historical centre of educated Islam, is really a typical city. So that our short experience, even though admittedly particular, may possibly prove to be typical also, and therefore useful as a basis for general discussion.

We have in Cairo, two types of Moslems who have been "educated" in very different schools; first (*a*) *the Eastern* or indigenous type, *the sheikhs of the Azhar*, consideration of which type will be treated of by Mr. Thornton, in the second part of this paper. (*b*) The

other type is *the Western*, or government school type, corresponding to the Babus of India. On the secular side the education of these young men, from primary school up to college, runs fairly parallel with the general secular system of the West. The Egyptian government, being Moslem, has seen fit to give their public schools a distinctly Moslem tone, with instruction in the Koran and traditions for the smaller boys, and no facilities for religious instruction of any sort for Christian pupils. In spite of this, however, the said teaching in the Koran and the traditions, is felt by all religious Moslems to be quite inadequate, with the result that the typical product of the government schools is naturally turned out ignorant, compared with his turbaned brother of El Azhar, in the Koran, Tafsīr, Hadīth, and the other outworks of Islam.

For the sake of completeness we should add that a third and mixed class is gradually being created, owing to the fact that the government is now taking from El Azhar sheikhs for Arabic teaching in the government schools, giving them a fairly thorough Western education to prepare them for their work.

Effect of the Educational System

Before going on to discuss work among these young Effendis, we should ask what effect their education is having upon them. (*a*) The government education of course turns out a much better read, more intelligent and gentlemanly man. But theologically it does not tend to differentiate the Effendi very much from the Sheikh. His wrong ideas about God, the corruption

of Scripture, the crucifixion of Judas instead of Jesus, the impeccability of the prophet, the faultlessness of the Koran, are all the same. His historical sense has not been sufficiently quickened to throw doubt on these time-honoured myths. He despises the sheikh with full certificates on the secular side but still looks to him for guidance on the religious.

(*b*) On the other hand it is beyond question that a large number of young men of this type are becoming sceptical and naturalistic, being followers of Spencer rather than the prophet of Arabia. The number of these is however probably not more than two or three thousand of all nationalities, though *not* small is the number of men who in Cairo, as in other large towns, are so worldly or so carnal that their irreligiousness should not be dignified by the name of sceptical.

(*c*) Liberalism in Islamic belief has not developed here as much as in India. Our Moslems are still a good way from the New Islam in India, but nevertheless there is a reform party of growing importance. It was headed by the late Grand Mufti, Mohammed Abdu, whose position was "Back to the Koran" together with the rejection of the Hadīth as binding in matters of faith. He is said to have had much influence among the younger sheikhs and effendis but was intensely suspected by the older. He himself feared that his work would be overturned after his death, and as far as the direction of the Azhar is concerned, that belief has been fulfilled. But he has left his mark. Many young men of the western type of education are carrying on and developing his ideas. Two of them (one a

perverted Christian medical student) have already got out a book of first principles. It must not, however, be thought that this liberalism goes very far in the way of concessions to the Christian position, or even of bold paradoxical interpretations of Islam like those of Ameer Ali. It is really more puritan than liberal. The old time-honoured Moslem positions, however unhistorical or absurd, are obstinately retained. But the ability and intellectuality of such men make one realize indeed the need of thorough and special training coupled with sustained and persistent Christian effort to meet them.

(*d*) This is the place in which to say a word about the effect of the government system on the *Copt*, for although the Copt may seem to be somewhat outside the scope of this paper both from the fact of his being a Christian and from the fact that he is a strictly local phenomenon, yet as we shall see he cannot be wholly separated from an account of work among Moslems, and especially educated Moslems. The government system is telling very badly indeed upon the Copts. Sunday is a day of full work morning, afternoon and evening, and Christians are thus absolutely debarred from attending to their souls' needs on their Lord's day. No Bible or Christian teaching is permitted throughout the schools, but on the contrary Christian boys are often compelled to sit and listen to the Koran and Dîn (religious teaching) being taught to their Moslem comrades when there is no room where they can be separated. We were recently calling on a high English official and we took the opportunity of making strong representations to him about the evil effects of

this system. We showed him the damaging effect it was having on the *morale* of the Copt, how it was destroying his pride in his own past, destroying his keenness about his faith, or even destroying that faith altogether. We told him of the medical student, already alluded to, whose real religious instruction, having come entirely from the quarter of Islam, had completely brought him over to the Mohammedan position so that he was now a convinced and militant Moslem. But after time for reflection and consultation with his subordinates we were met by a simple *non-possumus.* The hardships, unsatisfactoriness, even injustices of the system were admitted ; but "he declined to cast down the apple of religious discord into the schools and turn them into a sectarian bear-garden." But, unless Christian public opinion in Egypt or in England (or both) is really aroused with a view to this question, it is difficult to see how any improvement in the present disastrous state of affairs can be brought about. It seems to us vital to the best interests of the nation that all Christian bodies in Egypt should join hands and cooperate in some matured and sustained effort to stem and turn the tide that is ebbing so strongly away from Christ in this land. There are several elements of hope. The possibility has been admitted of a grant-in-aid system being introduced in the case of all schools submitting to government inspection. The leading Coptic laity have taken alarm and have banded themselves together to try to set their own house in order. A counter policy to the government system, with compulsory religious education and Christian teaching in

all their primary schools, is to be pressed forward at once. And when we remember that the number of Protestant and Catholic Christian schools in the country can now be numbered by the hundreds, and in nearly all of these some Moslem pupils are being taught about Christ; and when we see that many Egyptian Moslem gentry and nobility are preferring to send their sons to the Syrian Protestant College at Beirut, rather than have them instructed in government higher schools in Egypt or in the secular universities of Europe, we thank God and take courage. We have, moreover, reason for believing that the Christian Church has only to provide higher education in Egypt as good as that afforded by the government, in order to draw many a Copt and Moslem away from a system which they dislike, and give them an all-around Christian education instead.

It is clear, however, that we cannot yet look much to Coptic students in government schools,—even though they are more than one-third in number in the higher schools, and even outnumber the Moslem students when the whole number of primary, secondary, and higher schools are taken together—we cannot, we say, expect them at present to win their fellow students to Christ. We are sad to have to confess that the tendency, as we have showed, is the other way. Until, in fact, a spiritual awakening begins among these students, and they show signs of real Christian life, it would seem impossible to expect them to care for the souls of their Moslem fellow students. They have a Coptic society called "The Faith Asso-

ciation" in Cairo with several branches elsewhere, which holds weekly meetings attended by a few students, at which really evangelical addresses are sometimes given. And a successful branch of the Christian Endeavour Society has for some years held meetings in connection with the American Mission. Our American brethren will be able to tell us how far their Christian Endeavour branch reaches the class of students to whom we have alluded.

Work Among Educated Moslems of This Class

(*a*) *Methods.*—When, three years ago, we set ourselves to consider how to reach these young Moslems, thus educated, we found that they were not easy of approach. They were reserved, shy, suspicious ; they had a pronounced distaste for missionaries and their works, and a special dislike to coming to the ordinary meetings frequented by sheikhs and others of a lower social status than themselves. One advantage, however, we had in our nationality : for they, being accustomed to Englishmen throughout their school days, felt a curiosity as to what English clergymen were like and what they had to say. Consequently when we advertised a series of *adabee*, *i. e.*, moral or non-religious addresses, we found they came at once, and contact was established. This therefore has been our main method,—a weekly address on some moral or social or historical or general subject, followed by discussion. The first year we touched mainly on subjects connected with personal character ; the second on subjects connected with purity in the individual, family,

and social life; the third, with historical subjects illustrating the conditions and causes of national greatness. The addresses have been in English and Arabic and the discussions in Arabic. It has been wonderful how freely the young men have spoken before us. It has been an unrivalled opportunity for seeing into their minds and seeing the native standpoint on many great questions.

After the first year of these meetings, we debated how we could reach a wider audience than cared to come out to a weekly evening meeting, and how we could at the same time strengthen the effect of the addresses in those who heard them. And thus we were led to start a weekly Anglo-Arabic magazine which we called by the somewhat inclusive title *Orient and Occident.* This magazine has a religious and a general section. The former includes hymns, religious poems, series of illustrated Bible articles from the Old and New Testament, and dialogues about religious, doctrinal and controversial topics, treated in a more reasonable, friendly, and constructive style than usually prevails. The general section contains biographical sketches; ethical and social articles; and articles on missionary history and the triumphs of the Cross past and present. The reception given this magazine has been encouraging. It finds its way to many homes representing very different social strata. In particular it is seen and read by many of the class to which we are referring in this paper. And, as it penetrates into their homes, it is often read there by the fathers and the families of these young men.

We also have a depot, where English books are sold at reasonable profits, and this attracts these men and gives opportunities for intercourse.

(*b*) *Some results.*—This leads us to note some of the results of the three years' experiments. (1) We have already alluded to our own personal gain, in the increased, almost unique, opportunities we have had for knowing these men, hearing them state their point of view, seeing into their hearts and aspirations, and often seeing them show their hands in an amusing way. We have also seen ourselves as they see us—which is always valuable.

(2) We have been enabled, moreover, in some degree to win the confidence of some of them. We know well that the bulk of them still suspect us and will not come near us. But how do we know it? From the lips of those who do not suspect us, and do come to us, knowing perfectly well what we are. These include both Moslems and Copts. Both have come to us, whether as individuals or in groups, for advice on all sorts of questions and sometimes the talk has led to the deepest and most serious subjects.

(3) We have found that by showing sympathy with their aspirations, their desires for independence in the best sense, for self-reform, for social reform, and for the regeneration of their nation, we have a way to their hearts. For there is a new spirit abroad, which is worth watching and influencing and using. We see it in various ways, in moments like the recent strike of the law-school students; in their recent formation of a social club, and in the desire to form discussion socie-

ties. Of these latter, one was formed independently of us last year. It failed. This year some of them definitely rallied round us, and in spite of the severest criticism from suspicious Moslems, insisted in forming a society in conjunction with ourselves, the energizing idea of which should be the drawing together of the educated classes of the different elements of the nation, and creating increased mutual understanding and respect.

(4) We have found them ready to some extent to come to hear religious addresses. But most of them —and all the best of them—have little taste for public discussion or disputation. But we have had the joy of preaching to at least some of them, of having personal talks with several individuals among them, and of reaching some others by means of our magazine. We have proved, moreover, that no paid native agents, of a kind that missionary societies can afford, are in the least able to reach these men. Only warm-hearted Christians of their own class seem able to appeal to them. Clearly therefore missionary workers who can at least get into touch with them should not relax but increase and develop their exertions to reach this class of Moslems.

(5) But even if the directly religious application of all this work is slow in coming, how great has been the chance of soaking Christian ideals into their moral, social and national aspirations. How often, when the subject was marriage and polygamy, the treatment of the education of women, religious toleration and freedom, national unity and mutual respect, happiness

and unselfishness, have we heard Christian ideas proceeding from Moslem lips and had the opportunity of pressing home the results of the teachings of Christ even when we did not mention His sacred name. This is surely a great gain; it is breaking up the hard ground; it is producing an atmosphere of greater reasonableness; it is dealing subtle blows at bigotry and fanaticism; it is gaining respect for Christians and their message in a country where both have been for centuries the objects of unmitigated contempt; it is putting the Moslem on the defensive where he before thought defense was unnecessary and even attack hardly worth the trouble.

Our brethren from India will probably be saying, "All this sounds very much like embryonic Y. M. C. A. work. Why not go in for a regular Y. M. C. A.?" We admit fully that in many ways laymen would have a better chance than we have.

We made careful and cautious enquiries, for we were perfectly ready to hand over this sort of work to that organization. But we are free to confess that we believe the Y. M. C. A. would have a much more ticklish piece of work in Cairo than it has in any Indian university town: first, because of the intense suspicion and independence of the Moslem youth; second, because the great majority of Christians that have come to our gatherings are, in many respects (as we have explained), inferior to the Moslems; a very different situation from that in India where the Christians are at least the equals, if not the superiors, of the Moslems, not only in numbers but also in unity,

in *esprit-de-corps*, and in *morale;* and therefore it would be impossible to make them the nucleus, the committee of a native Y. M. C. A. It is almost certain that the Moslems would not consort with them, especially if Christian young men held any privileged posts as distinct from them, and when in addition, they (the Moslems) were conscious of Christian religious influences at work around them. It would seem to follow that some other method of work must precede the forming of a student Y. M. C. A. in Cairo.

We are now looking to God for guidance as to what these methods should be and how best we may follow up what has been begun. It seems to us that some extension and development of these lectures on moral, historical, scientific and social subjects would be possible. They might, if we were reinforced, be made more consecutive and more regular and more frequent—becoming something in the way of extra-mural classes, which, being absolutely Christian in tone and being followed up by classes for the study of the Bible, etc., might with the blessing of God go some way, at once, to counteract the Islamizing educational policy of the government and to bring these young Moslems—"the princes of the provinces"—to a knowledge of the gospel and of Jesus Christ.

(B) The Eastern or Azhar University Men

Rev. D. M. Thornton, M. A.

It will be noted that the preceding paper has dealt with some of the *national problems* that face a mission-

ary in Cairo, who works among educated Moslems. This paper will be confined to the consideration of *the international problem and opportunity* here presented to the Church of Christ by the phenomenon of Al Azhar University, the largest and most international school of Moslem theology in the world. And perhaps I may be pardoned for so doing, as it was the call that came to me from the ten thousand students of this strange institution, after studying many books on Islam in the British Museum which led me to mission work in this city.

The Azhar University was founded the same year as the city of el Kahira in 969 A. D. by the Fatimite Jowhar, the vizier of the Sultan Mu'izz. It was converted into a university about twenty years later, and has therefore lasted for over 900 years, being embellished and endowed by succeeding Caliphs, Sultans and Khedives, until it now contains over 10,000 students, with 250 professors on its staff. During the first five hundred years of its existence, it never attracted more than 1,000 students within its walls, but in 1879 A. D., that is, three years before the British occupation, it reached its maximum number of pupils (11,095) and professors (325). Then there was a period of decline to 8,259 students in 1897, but since then the numbers have again increased, in spite of the large number of other schools which have recently been started in Egypt. The class of Egyptian student which now goes to Al Azhar is yearly becoming of a lower order, and as a similar institution is soon to be started we hear in Alexandria, it is not so much from

the Egyptian point of view that we wish to call your attention to the university's importance. But it is its prestige as an international school of theology, which is still fully maintained, and therefore makes Cairo so much more a centre in which educated Moslems of one nation can be reached.

In the first place the foreign students that come to the Azhar are generally older than their Egyptian compeers, so that when they return to their countries they are ready at once to take up positions of influence. Some of them are mature men, and most of them represent a high level of intelligence. During the recent Russo-Japanese war, quite a number of elderly men came from a Moslem colony in Kazan near Moscow, and have been studying in Cairo. Several of them have come to our meetings, and some have taken part in the debates, while a few have taken a course of regular Christian instruction. It will give you some idea of the extraordinary area from which these students are drawn when we tell you that we have held conversations in the Azhar during the past year with students from as far north as Omsk in Siberia, and as far south as Zanzibar ; as far east as Calcutta, and as far west as Fulah Town in Sierra Leone and the oasis of Tuat. Again the fact that the students of Morocco strongly objected not long ago to being placed in the same porch as those from Java and Sumatra, will show as well as anything the great prestige and influence from East to West that the Azhar still possesses.

The Secret of the Azhar University's Influence

What can be the secret of the attractive power that this University has exerted with growing influence for nearly 1,000 years? Perhaps if we can find a complete answer to this question, we shall be able to find a right solution to the subject before us: "How to reach the educated classes of Moslems." The source of attraction is surely not in the beauty of the situation, the splendour of the building, or the purity of the atmosphere, whether looked at from a physical, intellectual, moral, or spiritual point of view. Nor is it due to any particular deference paid by the foreigner to the Egyptian Azhari student, for they generally seem to despise them for their dirtiness of habits, clothing and manner of life generally. And the fact that the University is in a land where foreign political influence has long been paramount ought to have repelled rather than attracted all orthodox Moslems. To our minds the only satisfactory answers to these questions are as follows:

(1) It is universally believed among Sunni Moslems that the Arabic language—the sacred language of Islam—is better taught in the Azhar than anywhere else. Of course with our western and scientific ideas we shall dispute the point and rightly so, for there is no doubt that from the Beyrout College students are turned out better Arabic scholars than any Moslem sheikh educated at the Azhar. But this fact is only gradually getting known, and even then a large number of these Syrians are engaged in literary or journalistic work in

Cairo. It is not then to be wondered at that Cairo is still a great centripetal force to the Moslem world.

(2) It is everywhere known in Moslem lands that Azhari students are trained in all the Sunni theology and traditions, laws, ritual, apologetics, exegesis, besides logic, rhetoric, history, etc., and the curriculum has long been fixed. For this reason the professors nearly all rejected the would-be reforms of Sheikh Mohammed Abdu, who tried in vain to bring the institution a little more up-to-date. We have recently seen that the Khedive shares the opinion of the majority for he secured last summer the resignation of the late enlightened Sheikh ul Azhar from headship to the University, though the post is always held for life, and put in his place a man of the most conservative type, giving out publicly that he would not favour the introduction of other than religious education into the place—doubtless for political reasons.

(3) It has been wisely arranged that the professorial chairs are open to sheikhs of many different countries and though it is natural that Egyptians, Syrians, Turks, and Arabs should monopolize most of these posts, yet theoretically I understand they are open to all. And the style of teaching given is thoroughly Oriental, either in the form of running commentary or of dialogue, in all cases the students being allowed to question their teacher in the lesson hour. It is interesting by the way to find that the English professors are for this reason much more popular than the French in the government law school here in Cairo, because they too

lecture on the "case system," and allow discussions as the subject proceeds.

(4) Owing to the wonderful endowments of the University, *education is entirely free and open to all classes.* Not only so but doles of bread are free also to every student who has reached his second or third year—(the course for Egyptians now lasts nine years). This dole increases by one loaf every year, and so that older students are either able to share their loaves or else to sell them to younger and less fortunate pupils. In consequence of this a father is able to support his son at the Azhar comfortably in an expensive city like Cairo, on one and a half pounds a month, even if he sleeps outside the premises in a lodging. But many are able to live on less than half that amount.

And yet while this is so, the funds of the Azhar treasury suffice to pay 250 professors good salaries. It is not therefore a thing to be despised to get on the professorial staff either in Cairo or in branch schools managed by the National Wakfs in the provinces. And an able student is certain of fair remuneration as a religious teacher. Such education is in fact a valuable asset.

Now it has growingly seemed to us that the continued existence of this large international school of Moslem theology constitutes a *very powerful challenge to the Church of Christ*, as a whole, and especially those Christians of the West who have laid upon them the burden of the Moslem world. And so, in order to open a practical discussion we do not propose in this paper to say anything about the various methods being employed by us, or our American brethren, to reach

this class of Oriental students, nor to tell some of the thrilling stories of the few Azhari students who have become active Christians. But we wish to lay before this representative assembly one of our ideals and practical suggestions for the coöperation of the various missionary societies working among Moslems.

I. Ought not the Christian church in East and West to be able to coöperate in the gradual formation of *an international and interdenominational Christian university in Cairo* within easy access of the Azhar where (*a*) the *Arabic language* would be taught as well as anywhere else in Arabic speaking lands? (*b*) the *professorial chairs* would be filled by Christian Arabic scholars from different lands, who have studied the Moslem controversy and are able to meet learned Moslem sheikhs on their own ground? (*c*) *the range of instruction* and hours of lectures should be such as would attract Azhari students and Moslem students in government schools to the lectures so given? (*d*) *all promising converts from Islam* in different lands might be sent to be given a thorough and suitable Christian education to fit them for being Christian evangelists, teachers, and writers in the days to come.

II. Might not a beginning be made without delay on a small scale, by providing a *training school for* (the various grades of) *converts from Islam*, who have already been given a fair Moslem education? And, if such a special school were started how far would the various missionary societies and boards represented here take advantage of it, and what measure of support would they be likely to give to the scheme?

III. If such a training class were established for Moslem converts, how far would the various missions at work in all the Mohammedan countries encourage their Christian evangelists and would-be pastors to spend a short course at such a place, in order to study how to become more efficient workers among the Moslems in their own countries when they return?

IV. If the idea proved successful might not the various missions at work in Cairo have hostels attached to their work, to which promising Moslem converts of their own denominations from other lands might be sent by those who have brought them to Christ; during the course of their training due opportunity also being given them to take part in aggressive mission work among Moslems of all kinds, in the city and neighbourhood?

V. Would this not be likely to lead to a great increase in the number of native writers, who could in the right spirit meet the growingly insidious attacks of educated Moslems upon the Christian faith, while helping to build up a new Oriental school of Christian thought of a constructive kind and furthering the growth of an indigenous and vernacular Christian literature?

VI. May it not be that God has providentially led to the selection of this city for the holding of the first[1]

[1] The author wrote "Second International Conference," but this is a mistake. Several conferences have been held in India and elsewhere, at which the subject of missions to Moslems has been discussed, but this alone may be dignified as a world conference of missionaries working among Moslems.—EDITOR.

international conference of missionaries to confer about the Moslem world in order that those present may be the means of stirring the churches of the West, here to plant such a Christian institution as shall materially hasten the evangelization of Moslem lands.

V

LITERATURE FOR MOSLEMS

Rev. W. St. Clair Tisdall, M. A., D. D., C. M. S.

It is unnecessary for me to insist on the generally acknowledged importance of the preparation of suitable Christian vernacular literature for the benefit of Moslems. Every missionary in Mohammedan lands values highly such literature of this kind as already exists in the languages which are spoken by Moslems. But we all confess that much remains to be done before the supply of Christian books will be at all adequate in any one of these languages. It is to be hoped that one result of the present conference will be to encourage the production and circulation of such literature. This constitutes one of the most serious tasks which we have to undertake in the mission-field to-day.

The subject of this paper naturally divides itself into two parts :—(1) an enquiry into the extent of our present literature for Moslems in their own languages, and (2) a consideration of what still requires to be provided. We need not enter into the question of the number of English books available for the benefit of Moslems, because so few Moslems, comparatively speaking, are likely to be directly affected by them. Some are, however, mentioned in Appendix II.[1]

[1] A list of books suitable for *English* and *American* students of Islam is given in Appendix II, 6, to my *India: Its History*,

The languages mostly spoken by Moslems are: Arabic, Persian, Urdu, Turkish (Ottoman and Central Asiatic), Pashto, Bilochî, Malay (High and Low), Javanese, Kisuahelî, Haüsa and Kurdish (various dialects). Besides these there are some 40,000,000 who speak Bengâli, perhaps 30,000,000 of Chinese-speaking Moslems, and not a few who speak Ki-Gandâ. All of these require some special literature adapted to their particular religious difficulties and dialectic peculiarities. Other languages spoken by Moslems are: Berber, Kabyle, Albanian and Kashmiri and there are Moslem dialects of Gujarâti, Panjâbi and other tongues.

I. In considering to what extent there already exists any Christian literature for Moslems in their own languages, it is important to notice that the Bible, in whole or in part, has now been translated into all the main tongues and into many of the subordinate dialects which they speak.[1] There still remains much to be done to perfect the work thus begun, but it is a matter for great thankfulness to find that nearly every Moslem who can read can obtain in his own language at least a part of the Word of God. Many of these versions are admirable, and with the aid of the British and Foreign and other Bible Societies we

Darkness and Dawn (S. V. M. U.). A shorter one is found in Rev. Dr. Wherry's *Moslem Controversy*, Appendix A, and one is being prepared for the S. V. M. U. by the Rev. Tissington Tatlow.

[1] *Vide* Appendix I.

cannot doubt that this department of literary work will be carried to a successful termination.

In other departments of Christian literature much has already been accomplished in some languages, little or nothing in others.[1] Dealing first with the less important tongues, we find that very little Christian literature especially adapted to Moslems, has as yet been produced in Berber, Kabyle and Albanian. In the Turkish dialects of Central Asia there are probably no Christian books except parts of the Bible. This is doubtless true also with regard to the many Kurdish dialects that exist, and also to Bilochi, Pashto, Malay (High and Low), Javanese, and Ki-suaheli. There is an extensive Christian literature in Chinese, but very few books written especially for Moslems. Kashmiri Christian literature can scarcely be said to exist. Much the same, as far as literature for *Moslems* is concerned, may be said of Ki-gandâ and Haüsa. In Ottoman Turkish there are a few controversial and other books, but very few indeed. In Persian we have already made a good beginning, as the list given in Appendix II shows. In Arabic there is already a considerable amount of Christian literature, almost all suited for Moslems, and the mission presses at Beirut and at Cairo afford great opportunities for its publication in greater measure still. In Urdu[2] there is a larger and more varied

[1] *Vide* authorities quoted at the end of Appendix III.

[2] See the chief controversial Urdu books in Rev. Dr. Wherry's *The Moslem Controversy* (Ch. Lit. Soc.). Also Dr. Weitbrecht's *Catalogue of Urdu Christian Literature.*

Christian literature for Moslems than in any other language. In Bengâli also a great deal of attention has been paid to this subject, and works have been published in Musalmâni Bengâli. We have a small number of books for Mohammedans in Panjâbi, but I am not aware of any in Gujarâti as yet.

In Appendix II, I have entered some of the principal books for Moslems in their own languages, as far as I have been able to learn about them. Fuller lists might be compiled from the authorities there cited. It would be very desirable to get a leading missionary in each language-area to draw up a complete list of all such books, with comments upon their contents and value, similar to Dr. Weitbrecht's *Descriptive Catalogue and Review of Urdu Christian Literature* and Dr. Wherry's *The Moslem Controversy*. The great mission presses and Christian literature societies have issued catalogues, but these do not always distinguish from others the books suitable for Moslems, and a mere list of names is not enough. Efforts should be made to keep the best of such books from ever going out of print. Some central department should also exist which would supply information on the subject of the books already in existence on various subjects, those produced in different fields from year to year, those in process of preparation, and those which are still needed. This would save a great deal of unnecessary toil and expense.

II. We now proceed to enquire what classes of works still require to be provided, and what steps

should be taken to supply the need which is so much felt in many parts of the mission-field.

When we remember that there are 94,000,000 Moslems in the British Empire (far more than the number of nominal Christians) and some 260,000,000 in the world,[1] it is evident that the task of providing suitable Christian literature for them in so many different languages is sufficient to task all our energies. Every one of their numerous languages is well suited to be the means of disseminating Christian truth, as the existence of versions of the Bible (partial or complete) in them conclusively proves.

I am inclined to think that too much attention is sometimes paid to the production of controversial literature and too little to the preparation of books of direct Christian instruction. Of course some controversial works are necessary, but they should speak the truth in love, and this has not always been done. Some of the late Rev. Dr. Imâdu'ddin's Urdu works, able as they are, may be taken as examples of books which may excite very angry feelings in the minds of Moslems. I am inclined to agree in part with what the Rev. Dr. Herrick[2] says, that some controversial works "stir bad blood and slam opening doors in our faces." In all works on the Moslem controversy this should be carefully and prayerfully avoided. Direct attacks on a man's religion generally

[1] Dr. Hubert Jansen, in *Verbreitung des Islams.*

[2] In a letter to me from Constantinople dated 16th Sept., 1905.

exasperate him and tend to repel and not to attract him to Christ, which is after all the one aim of our work.[1]

In every Moslem language we need clearly written books to show what the Christian faith really is and what it is not. The Quran and its commentators give entirely false views about leading Christian doctrines, (*e.g.*, the Trinity, the Nature of Christ, His Death and His Second Advent), and these require correction by clear statements of the truth as taught in the Bible. Corrupt forms of Christianity are prevalent in many Moslem lands, and their existence renders it still more necessary for Protestant Christians to teach what they believe and practice. The increasing prevalence of a knowledge of European infidelity and attacks upon the Bible render it most important to supply manuals of Christian evidences and so to appeal to the intellect of men who are likely otherwise to be led to give up Islam for Atheism, Pantheism or Agnosticism. We need carefully composed commentaries upon the different books of the Bible. Upon these points it is impossible to lay too much stress.

We must guard against the idea that all we have to do is to translate Christian works from English and other European languages into the vernaculars of Moslem lands. A few, a very few, books written in Europe

[1] "I would much rather draw people on by showing the imperfection of what is *good* in their belief than by attacking what is bad. The latter *must* be done sometimes, but, even then, there are two ways of doing it, and we should seek to irritate as little as possible" (Dr. Rouse, in a letter to me).

and for Europeans may be useful for translation, but the great mass of them are of little value in that way. *Pilgrim's Progress* and such other parables as some of A. L. O. E.'s and Mr. Munro's are among the few books which may be useful when translated, but even some of these need to be carefully adapted to the various oriental lands in which it may be proposed to use them. Even such works as Butler's *Analogy* should be completely rewritten in Arabic and other oriental tongues, and the arguments brought forward in an oriental way so as to answer erroneous oriental philosophical ideas, if they are to do any good. Translations of them are practically worthless. Much the same may be said of commentaries. Our commentators explain what to an oriental needs no explanation and leave unexplained passages which are apt to be perverted in the East so as to support false doctrines which are inculcated in eastern philosophies. Hence, in order to teach Moslems and other orientals, commentaries, books on Christian evidences, and all kinds of Christian literature, should be *composed* (not *translated*) by men thoroughly conversant not only with the Bible and Christian theology generally, but also with oriental thought and feeling. Of course these books should be composed not in English but in some oriental tongue. The best of such books should be rendered into the leading Moslem languages, and not left only in one.

In consequence of the seclusion of women in Moslem lands, special attention should be devoted to the preparation of books suited to their limited knowledge and peculiar circumstances. In some languages something

of this kind has already been done. It is evident that somewhat different kinds of Christian literature will be needed for various classes, *e.g.*, enquirers, opponents, converts, native agents, etc.

Where a vernacular literature already exists, as in Arabic, Persian, Urdu, Turkish, etc., it is necessary to supplement and in some measure to supersede certain parts of it by a distinctively Christian general literature. Those who are educated in mission or government schools or colleges must be provided with literature of a good moral tone, otherwise their learning may do harm instead of good.

It has again and again been pointed out that our missionary societies should set apart special men (and women) of high and consecrated talents and linguistic ability in each language-area for literary work, just as is now often done for medical and educational work. These should be at least as carefully selected and, if necessary, trained as for either of the other departments we have named. It is useless to assign to such work a missionary who is old and feeble, however devoted he may have been in other departments, and who has no literary ability, merely because he is unable to do anything else. It is not every man who is able to compose such books as we need even in his own mother tongue, and still less can every missionary be expected to succeed in producing really able works in a foreign language.

Special attention should be devoted to the training of native converts of promise, with a view to fitting them to undertake literary work in their own vernacu-

lars. If properly trained and educated, they would doubtless be able to succeed in this field far better than foreigners can hope to do, unless in exceptional cases.

We should urge upon the missionary societies which we represent the great importance of *coöperation* in literary work, in order to prevent overlapping and waste of both time and money. The work which the British and Foreign Bible Society is doing in one department, in combining the efforts of various missions so as to produce proper versions of the Bible in each particular language, renders this coöperation easier in general literary work and illustrates its possibility and its importance.

APPENDIX I

Catalogue showing into which languages spoken by Moslems as their vernaculars the Bible has been translated in whole or in part:

Arabic: whole Bible.
Persian: whole Bible.
Urdû: whole Bible.
Turkish:
- Ottoman: whole Bible.
- Azarbâîjânî: whole Bible.
- Uzbek: four Gospels.
- Bashkir: four Gospels.
- Jagatâî: St. Matthew.
- Kalmuk: New Testament.
- Karass: New Testament.

Pashto: whole Bible.

Bilochî : portions.

Malay :

High / Low } portions.

Javanese : portions.

Kisuahelî : whole Bible.

Haüsa : portions.

Kurdish :

Kirmânshâhî : four Gospels ; also, the New Testament in another dialect of Kurdish, but printed in Armenian characters.

Bengâlî (Musalmânî) : portions.

Chinese : whole Bible.

Ki-ganda : whole Bible.

Berber : two Gospels.

Kabyle : New Testament.

Albanian : New Testament.

Kashmîrî : whole Bible (but not in Arabic character for Moslems).

Gujarâtî : whole Bible, but not in Arabic character.

Panjâbî : Bible (parts in Arabic character and in language understood by Moslems).

APPENDIX II

Some leading books suitable for Moslems, in various Oriental languages :

Kashfu'l Qur'ân (Urdû version of Rev. Canon Sell's *Historical Development of the Qur'ân*).

Da'watu'l Muslimîn (Urdû, Arabic and Persian versions of Sir William Muir's *Moslems Invited to Read the Bible*).

Misbâhu' Hudâ' (Arabic : Cairo : translated into English by Sir William Muir, *The Torch of Guidance*).

Mîzânu'l Haqq (Rev. Dr. Pfander: Persian, Urdû, Arabic, Turkish, Bengâlî, English. *Needs revision*).

Tarîqu'l Hayât (*do. do.*).

Miftâhu'l Asrâr (*do. do.*).

Ibhâthu'l Mujtahidîn (Ghabrîl, Cairo : Arabic).

Al Hidâyah (A reply to *Izhâru'l Haqq*, etc., Cairo : Arabic, in five volumes).

Ithbâtu Salbi'l Masîh (Rev. Dr. Kœlle : Arabic : Cairo : also in English).

Burhânu'l Jalîl (Arabic : Cairo).

Salâmatu'l Injîl (Arabic : Cairo).

Yanâbî'u'l Islâm (Rev. Dr. Tisdall : Persian, Arabic version *Masâdiru'l Islâm:* also Urdû : English *The Original Sources of the Qur'ân*).

Shu'â'hâ-yi Tâbandeh (also Urdû : Persian).

Murâsilât-i Dînî (also Urdû : Persian).

Hikmatu'd Diyânati'l Haqîqîyyah (also Urdû : Persian).

Burhân-i Butlân (also Urdû : Persian).

Lashkar-i Muzaffar (also Urdû : Persian version of Monro's *The Vast Army*).

Niyâznâmeh-yi 'Abdu'l Masîh (also Urdû : Persian).

Al Bâkûratu'sh Shahiyyah (Arabic : Urdû and Persian versions, English epitome).

Vasîleh-yi Najât (by a Persian converted Mullâ : Persian).

Pilgrim's Progress (Arabic, Urdû, Persian, etc.).

Manâru'l Haqq (Arabic : Urdû and Persian versions, English epitome).

Shahâdatu'l Qur'ân (revised Persian version of Sir William Muir's *Testimony Borne by the Qur'ân: Urdû, Persian*).

Rasâlatu'l Kindî (Arabic: Urdû, Persian and English).

Isbât-i Nâtiq (Urdû version of Dr. Pierson's *Many Infallible Proofs*).

Masîh Ibnu'llâh (Urdû version of Vaughan's *What think ye of Christ?*)

Amhâlu'l Mu'minîn (Urdû: Rev. Ahmed Shah).

Al Haqq (Urdû, three volumes, Rev. Ahmed Shah).

I'jâzu'l Qur'ân (Urdû, Prof. Râm Chandra).

Hidâyatu'l Muslimîn (Urdû: Rev. Dr. 'Imâdu'ddîn).

Ta'lîm-i Muhammadî (Urdû: Rev. Dr. 'Imâdu'ddîn).

Tawârîkh-i Muhammadî (Urdû: Rev. Dr. 'Imâdu'ddîn).

Tanqîdu'l Qur'ân (Urdû: Rev. Dr. 'Imâdu'ddîn).

Tanqîdu'l Khiyâlât (four parts Urdû: Rev. Dr. 'Imâdu'ddîn).

Tahqîqu'l Imân (Urdû: Rev. Dr. 'Imâdu'ddîn).

Urdû Version of the Qur'ân (Rev. Dr. 'Imâdu'ddîn).

Tahrîf-i Qur'ân (Urdû: Prof. Râm Chandra).

Hallu'l Ashkâl (Rev. Dr. Pfander: Urdû).

Izhâr-i 'Isawî (Rev. G. L. Thâkur Dâs: Urdû).

'Adam-i Zarûrat-i Qur'ân (Rev. G. L. Thâkur Dâs: Urdû).

Sîratu'l Masîh w'al Muhammad (Rev. G. L. Thâkur Dâs: Urdû).

Muhammad bî-karâmat (Rev. G. L. Thâkur Dâs: Urdû).

Infisâl-i Wilâdat-i Masîh (Rev. G. L. Thâkur Dâs: Urdû).

Nâz-Nâma (Maulavî Safdar 'Alî: Urdû).

Tîgh o Sipar-i 'Isawî (Rev. C. W. Forman, D. D.: Urdû).

Khulût ba-nâm-i Javânân-i Hind (Rev. Dr. Murray Mitchell: Urdû, Bengâlî and English).

Rev. Dr. Wherry's Urdû tracts.

Al Jauharu'l Qur'ân (Sayyid 'Abdu'llâh Athim: Urdû).

Short Papers on Islam (Rev. Dr. Rouse: Bengâlî, Urdû, English).

Tracts for Mohammedans (Rev. Dr. Rouse: Bengâlî, Urdû, English).

'Aqâid-i Islâmiyyah (Rev. Canon Sell: Urdû version of his *The Faith of Islâm*).

Guldasta-i Isrâr-i Ilâhî (Bishop Lefroy : Urdû).

Injîl-i Dâûd (Bishop French: Urdû).

Tuhfatu'l 'Ulamâ (Rev. Dr. Brodhead: Urdû).

Râh-i Najât (Mohammed Hanîf: Urdû).

Iddi'â-yi Ismâ'îl (Akbar Masîh: Urdû).

Tracts by Mr. J. Monro, Bengâlî and English.

Islâm Darshan (J. Biswâs, Bengâlî).

Sachchâ Dîner Râhâ (Sir William Muir: Bengâlî and English).

Islâm (P. Biswâs: Bengâlî).

The Claims of Mohammed (Bengâlî).

Christ in Islâm (Goldsack: Bengâlî, Urdû, English).

Risâlatu'd Dalîl ila' siwâ-i's Sabîl (Arabic).

The Life of Kâmil (Rev. Dr. Jessup: English and Urdû).

In Urdû there are the Christian journals *Nûr Afshân* and *Taraqqî*, and in Arabic *Ash Sharq wa'l Gharb* (or *Orient and Occident*, partly in English and partly in Arabic). The publication of similar journals in other languages is very desirable.

In Ottoman Turkish the Rev. Dr. Herrick mentions books on *Natural Theology*, *Belief and Worship*, *and*

Manliness. There have been translated into the language a few English books, such as Whateley's *Christian Evidences* and *Pilgrim's Progress.*

In Chinese the only books which seem to be in any special degree adapted for Moslems are:—*Mohammedanism and Christianity* (Rev. D. Mac Gillivray).

Comparative Religion (*Mohammedanism*, Buddhism, Hinduism and Confucianism compared with Christianity (Rev. D. Mac Gillivray).

Testimony of the first converts among the Karens, Pârsîs and Afghâns.

The Rev. Dr. 'Imâdu'ddîn, a convert from Mohammedanism (Dr. Y. J. Allen).

APPENDIX III

Some Desiderata

The Rev. Dr. Rouse suggests the preparation of books or tracts in Moslem languages on the lines indicated below.

1. Devotional tracts and books appealing to the *heart*, treating man as a sinner who needs to be saved. ("Our books have often been too controversial, merely appealing to the *intellect.*")

2. Take up the good things in Islâm, and show how they are perfected in the gospel.

3. Quotations from the Qur'ân which are good. Show their fulfillment in the gospel. Show wherein they are imperfect.

4. What is the Christian religion? Explain misconceptions in regard to it.

5. The essence of the Christian *Dîn* as well as the Christian *Imân.*

6. Names and titles of Christ in the Gospels.

7. What Mohammed and Christ respectively said each of himself.

8. The true nature of sin and the need of an atonement.

9. What is heaven, and how can we get there?

10. We need a *present* salvation: the gospel alone provides this: *present* power to conquer sin, peace of mind, sense of reconciliation with God, a *present* Intercessor.

11. The doctrine of sacrifice: Jewish, Moslem and Christian.

12. Does true religion consist in being a *slave* or a *son?*

13. The Holy Spirit and His work.

14. Need of a new heart: it is met in Christ.

15. Doctrine of the Incarnation.

16. God and man, their relation. Man made in God's image. What man is capable of. Created, fallen, redeemed.

17. Man a *social* being: is not his creator social? "He that formed the eye, etc." A *social* God implies a Trinity.

18. A living Saviour, not a dead prophet.

19. Heart religion as distinguished from formalism.

20. Satan and how to be delivered from him.

21. Sin and its remedy.

22. Repentance and faith.

23. Comparison between the Fâtihah and the Lord's Prayer.

Vide:—Catalogues of the Christian Literature Society for India, Panjâb Religious Book Society, Religious Tract Society, Society for the Diffusion of Christian and General Knowledge among the Chinese, Price List of Publications of the American Press at Beirut, Descriptive Catalogue of Urdû Christian Literature, Classified Catalogue of Christian Literature in Bengal and Assam at the close of the nineteenth century, and Dr. Wherry's *The Moslem Controversy.*

Under the topic of "Literature for Moslems," Dr. Herrick spoke with profound gratitude for the privilege of devoting eight years of his life to the work of giving the Bible to those using the Osmanli Turkish, and, referring to his colleagues in the work said that of seven men who met around a table in an upper room of the Bible House all but himself and his beloved brother, Rev. R. H. Weakley of Alexandria, have passed over into the endless life.

Dr. H. then mentioned two books prepared by him forty years ago, one a commentary on the first two Gospels, which never had a wide circulation and the other a primer of sixty-three pages, of which 63,000 copies were printed, the first book of its kind in Turkish, and which furnished a model for other excellent books which have superseded it and which now enable Turkish children to understand what they read, as in former years they could not do, because whatever

they did then read was in Arabic. Dr. H. emphasized the importance of writing for different classes of the people, referred to one book on *Christian Belief and Worship* issued some years ago, and one intended to stem the set of the tide among educated young men, towards Atheism, on Natural Theology. He expressed the conviction that it is mainly through their own vernacular that any race of men can be led to Christ. He also gave some striking illustrations of the rigidity of the censorship, and their desire to exscind from the Bible certain texts calculated to reflect against the oppressions of government.

Rev. Mr. Thornton: I should like to offer the following suggestions:

1. That an International Committee on Mohammedan literature should be established to prevent overlapping, to draw up full lists and to announce coming publications.

2. Something should be done to strengthen the Nile Mission Press. It should be placed on a solid basis. Five thousand pounds required.

3. A temporary sub-committee should be appointed to report before the close of the conference.

Dr. Wherry: That committee should be composed of the representatives of the publishing houses engaged in the production of a literature for Moslems.

S. M. Jordan: I would like to call attention to a book on Christian doctrine called *Roots and Branches.* It should be translated into all Moslem languages.

Rev. Mr. Goldsack: The book may be secured from Madras for twopence. It is now being printed in

Arabic. The Bengalis have recognized the power of the press and are meeting us through the press. We have not a large literature in Bengali. We have a small but growing literature for Mohammedans.

Dr. Zwemer: At the next conference we hope that there will be an exhibit of literature for Mohammedans in different languages.

Remarks on the Subject of Dr. Tisdall's Paper:

Dr. Weitbrecht: It was only after I came to this meeting that I learned it would fall to my lot to open this discussion; hence I would ask you to excuse any lack of continuity in my remarks. We lament the absence of the paper because of the importance of the subject. We want to have the work stimulated for the future. The literature for the Moslem is the greatest power we have at our command. The discovery of gunpowder and the invention of the printing press marked epochs in the world's history. Gunpowder prevented barbaric outbreaks, and the printing press became the weapon against ignorance. How may we turn this weapon to the most effective possible use? I would speak of the different kinds of literature in dealing with Moslems. (1) Controversial. (2) Devotional. (3) General literature, not of a definitely religious kind.

1. *Controversial.*—This will be treated more fully when we come to the subject in the paper on controversy over Moslems.

(*a*) I believe that, not only in India, but also in Arabia, we want to be careful about our literature in

more ways than one. It needs revising. Some works outgrow their usefulness. Pfander for instance. Christians should accordingly revise many of the old works and make them suitable to the needs of modern life. There are many educated Mohammedans and in a way they are up-to-date. They will bring forward the latest ideas of Oxford and Berlin. It is necessary that we should be able to meet our opponents on the ground they occupy.

(*b*) Then in addition to this we should remember in our controversies the great advantages that come from the increase of knowledge of the religions of non-Christian peoples. A study of comparative religion makes us to look upon other religions in a different way. What they ignorantly worship we have to declare unto them.

(*c*) Also we ought to be absolutely fair. Use an argument only if it is a fair one, and not one that they might reasonably use against us.

2. *Devotional.*—When we wish to bring our holy faith before the Mohammedans we should remember that they rest upon the same fundaments that we do. We must give them the Christian faith in a way to draw out the devotional instincts. Especially effective has been a series of meditations and prayers prepared respectively for non-Christians, inquirers and converts.

3. *General Literature.*—I suppose all of us know of the way in which the native press is developing. In India there are many small papers printed in English, some of which I now show you. You can readily see how our Christian papers have been imitated. We

must emphasize the value of good sound reading with a Christian tone. Each society should give its best attention to the distribution of literature. Do not put it upon the colporteurs, for they, as a rule, are a depressed class. Let the work be taken up by the missionaries themselves. It is our duty to put it in the hands of the people, after having got to know it ourselves. Every missionary should have a catalogue of the works that bear upon the phases of the missionary enterprise in which he is engaged.

There should be a literature exchange office for the literature published in all Mohammedan lands. This would prevent a great deal of overlapping. I shall bring this matter before the executive committee.

Dr. E. M. Wherry: In regard to literature for Moslems it may be fairly said that its character was in a great measure determined by the Rev. Dr. C. G. Pfander, who wrote the *Mizán ul Haqq*, first in the Persian and afterwards in the Urdu language. Being obliged to leave Persia, he went to India, where he issued his masterpiece, *The Tariq ul Hayát* (*The Way of Life*), than which nothing better has yet been produced, as a sympathetic and forceful presentation of the claims of the gospel upon every intelligent Moslem. Then followed the controversial books, *Miftah ul Asrar*, or (*Key to the Mysteries*) an apologetic work on the divinity of our Lord and the mysteries of the Trinity. As a result of these works a long continued controversy arose which resulted in the conversion of several Mohammedans of note.

This controversy was continued by a number of

learned men, whose names are known to all men in India: Syad Maulvie Safdar Ali, Maulvie Imaduddin, Syad Abdullah Athim, Munshi Mohammed Hanif, Rev. Rajjab Ali, Babu Ram Chandar, Rev. G. T. Thakur Dass, and others. The spirit of controversy grew out of the conditions under which these men wrought and while much in the tone and temper of these writings is to be regretted, we can hardly see how controversy could have been avoided. Moslem hearers will not allow the Christian to preach without strong opposition. Nevertheless, it is a missionary's duty to control his temper and to set forth the truth in a dispassionate manner.

The literature needed should undertake a twofold duty:

(1) It should set forth in a didactic form the facts concerning the Moslem's faith, giving Islam credit for whatever of truth is found in the system. The truth wherever found is God's truth and will not contradict the gospel.

(2) We should show what Christianity is, setting forth men's lost condition and the remedy which God has made for sin in the Atonement wrought out on Calvary by the crucifixion and death of Jesus. We shall then be ready to set forth the resurrection, the endurance of the Holy Spirit and the newness of life found by faith in Jesus.

Among the most useful books published are the *Sweet First Fruits* published in Urdu under the title of *Asmâri Shirîn* and a little book by Dr. Dotter of Teheran, Persian, published in English under the title

of *Roots and Branches*, setting forth the fundamental teachings as to Christian faith and practice. A most useful series of papers by Dr. Rouse of Calcutta have been published in pamphlet form and also in a single volume by the Christian Literature Society of Madras, and in Urdu by the Punjab Branch of the same society at Ludhiana. They may be obtained at the depot of the Religious Book Society, Lahore. A translation of Canon Sell's *Progressive Development of the Quran* has also been prepared by Munshi Mohammed Ismail under the superintendence and with the help of Rev. E. M. Wherry, D. D., Honourary Secretary, Punjab Branch, C. L. S., Ludhiana, and published by the Punjab Religious Book Society, Lahore.

These books, with many more recently translated and published by Mr. Fazl, assistant secretary Punjab Religious Book Society, form a literature exceedingly well fitted to place in the hands of Mohammedan readers.

VI

MEDICAL MISSIONS

F. J. Harper, M. B.

It is hardly necessary to remind you that we have the very highest authority for combining "healing and preaching," both in the example of Christ Himself and His directions to His disciples, and of all the methods adopted by Christian missionaries in Moslem lands none have been more successful in breaking down prejudice and bringing large numbers of people under the sound of the gospel. At the mission dispensary thousands hear a little, and those who are treated as in-patients go back to their homes with a very different idea of Christianity than when they came. As the number of patients increases, there are more and more opportunities for evangelistic work, and it will be found that the successful treatment of one or two cases brings a crowd of patients from one village, 200 or more coming to the dispensary in one year.

No delay should occur before that district is visited, for perhaps these numbers may cease to come and so the most favourable opportunity may be lost. Any worker from the medical mission is heartily welcomed by former patients and their friends and sometimes it is most encouraging to hear how much they remember

of what they have learned while staying at the hospital or dispensary.

Outstations must be formed, or much of the work will go for nothing, and the responsibility will lie with us medical missionaries, for our hospitals draw many patients from entirely Moslem districts where no missionaries are working. Here again medical work may be a great help as a pioneering agency, for by it we are at once brought in close contact with the people.

May I illustrate this from my own experience as it has lately been my privilege to have been engaged in this branch of the work. My wife and I and an occasional fellow worker have lived on a houseboat which has been towed to a convenient centre on one of the large canals of the delta. We generally stay some months at each centre, as this enables me to undertake the treatment of long cases such as Anchylostomiasis (Egyptian anæmia). When in the province of Menufeyah in the early part of 1905, the principal dispensary was in a hired house in a village close by, but friends from another village about a mile away offered me one of the best houses in their village at a nominal rent, where I held a weekly dispensary and it became also quite a recognized thing. There would be a lantern meeting every Monday evening, when we went through a series of slides on the life of our Lord. We have many friends in that village and I trust that this will be the beginning of permanent work there.

We are constantly reminded in the mission field that God uses different agencies to carry out His purposes; the two following cases illustrate this: Some

years ago a little girl was in the Old Cairo hospital for a long time suffering from a diseased bone in her leg. There she learned in a childish way to believe in Christ, and as her father lived in Cairo, it was arranged that when she left the hospital she should go to the C. M. S. girls' school at Babel Louk, where she was soon taken as a boarder. She is now grown up, and is, we believe, a true follower of Christ, but her father will not allow her to be baptized. The other case was a man, who, before he went to the hospital, attended evangelistic meetings in Cairo, with the purpose of causing disturbance, but while staying at Old Cairo for a course of treatment he was so influenced by the life of the late Dr. A. C. Hall that when he left the hospital he again attended the evangelistic meetings, but now as an inquirer. He was afterwards baptized and is now an evangelist. May we not expect, with God's blessing, similar results in other cases if we, or other missionaries, are able to keep in touch with those whose prejudices have been removed by their stay at a medical mission.

IRA HARRIS, M. D.

I presume that those who are responsible for the program of this conference were so sure of the value of medical missions, and that the fact was so well known they deemed it unnecessary for medical missionaries to prepare papers to present here. As I did not know I would be called upon to help open this discussion, therefore what I have to say will be frag-

mentary, out of my own experience of twenty-two years upon the field.

We can always hold the attention of Moslems in presenting gospel truth, if we go at it in the right way. We have only failed in two instances. First, at one large village our service was broken up by the religious sheikh taking the people away. Second, in a large town in the Inseireh Mountains by orders of the government a notice was sent by the Kaimakam at the seat of government six hours away, and this was posted upon the walls of the mosque, forbidding all from visiting the doctor, and especially from receiving tracts and scriptures. Two mounted policemen were sent to see that these orders were strictly carried out. These men were weary from overwork and lack of sleep, so gladly accepted a small bribe from the father of a boy who was sick, to return to their station and report that the doctor was no longer in the village (unknown to me at the time, however). All that day and the next not a person visited us. On the third day the people took courage and we had a busy day. Half an hour before sunset Mrs. Nelson had her organ taken outside the tent door and began to sing hymns. Soon she had an audience of over 250 men and boys, and Dr. Nelson gave them a rousing talk on Christ and His message. So interested were they, they did not hear the sunset call to prayer. Sixty-eight per cent. of our patients are Moslem or non-Christian, and over fifty per cent. are women and girls. However it may be in other fields, the prejudice of Moslem women against being treated by men is not manifest in our case. The

first year I treated only 175 women; last year over 2,500. I trust that all ordained men who are not physicians in this room who have medical work in their stations, do not neglect to visit and preach to the waiting crowd at the clinics. You pay for opportunities to reach the Moslems, and tell them of the gospel of Christ. Do not neglect this best of all opportunities. It is possible Satan may tell you that your duties are elsewhere, but do not heed.

Also do not expect your medical missionary to spend much time in the preparation of sermons, examination of schools, or to do much of the many, many things that fall to the lot of an ordained man to do, for time is precious to a medical man, especially if he has much surgery to do, for in a great measure, his future success and usefulness depend upon how well he performs his task.

The greater his success in the cure of disease, the greater his influence with the people he wishes to help to know gospel truth. Yet the medical missionary must not forget for a moment that he is *first* an evangelist, secondly a physician. His skill is the means to an end. It is his duty to present the truth in simple talks, illustrations, or have his assistants do it under his immediate direction. I could give many incidents of the way in which a medical man can open the way to an acceptance of gospel preaching, but there are several of my colleagues who wish to be heard, so I gladly give way to them.

Professor Simpson, of Edinburgh, said: The Medical Missionary Society, which was founded in Edin-

burgh more than sixty years ago, did valuable mission work in one of the city slums, where the students whom they trained for mission work abroad got experience in evangelizing the lapsed. The most important part of the society's work was the training of students of both sexes for medical service in the various mission fields, and men and women from their ranks were found in connection with churches and missionary societies of all denominations. It charged itself also with the support of medical missions in Nazareth, Damascus and Agra, so that it had an immediate interest in the foreign field. He thought it was not right to send an evangelist to a new field unaided by a medical missionary. People were apt to resent the intrusion of a preacher who came, as they supposed, to attack their religion.

The medical man they found at once to be on their side in their conflict with disease and death, and so were prepared to find that he was on their side also in the spiritual conflicts from which none are free. It was a medical missionary, his old friend and fellow student, Dr. Maxwell, who had been used of God to open Formosa to the gospel in our time, and the Rev. Dr. Mackay of Canada who worked so successfully in the northern part of that island, tells very quaintly how he often got his first opportunity of preaching the gospel to people whose sympathy he had won by extracting the teeth of the sufferers from toothache.

It was to be remembered, further, that medical missionaries had facilitated the progress of the gospel by the training in medicine they gave to native converts,

and by the translation into their languages of works in medicine and the cognate sciences which helped powerfully to dispel some of the delusions associated with their religious systems.

Rev. Dr. J. S. Timpany said: My society, the American Baptist Missionary Union, though one of the oldest and largest, has not until recently, I regret to say, seen its way clear to engage extensively in medical missionary work, like most other large missionary societies. This has been especially true of its work in India. Having been especially successful in the evangelistic work in some parts of the field, our society has confined itself more especially to that, to the neglect of the medical work. The Women's Auxiliary of our society has, however, carried on some medical work, in various parts of the mission, more especially in the Deccan among Moslems.

I was the sixth missionary to have charge of my station in seven years. When we first went there, the people generally were not friendly, and it was only by slowly winning his way, that the missionary has gained a large place in the hearts and confidence of the people.

One speaker has just said that a medical missionary should not be expected to conduct a general mission work in addition to his medical work. "Either he will become a good preacher and a mighty poor doctor, or vice versa." This unfortunately has been my position. In addition to my medical work, I have been responsible for a very large field. I believe, however, that my society is beginning to realize the importance

of medical work, and will give me more direct help at no distant date.

For nine years I worked and prayed for a hospital, and felt convinced that God wished me to have it. There came a severe scourge of cholera, and the missionary spent most of his time among the sick. After this was past many of the people said to me, "You must have a hospital." I replied that I had no money for it, and the society would not give it. They still said, "You must have a hospital," and the man who started the subscription list with his own name at the head was a Mohammedan. Soon I was led to believe that the time had come, and, trusting in His promises, I started, and three years ago, was enabled to complete an $8,000 hospital, with separate wards for men and women.

From its opening to the present time, its history has been one of continued success. On opening the dispensary the need of proper tickets for the patients presented itself, and while considering it I was led to use the Christian Literature Society's gospel hand-bills, recording the patients' numbers on the margin. So successful has this proved that we still continue their use, and very often have we heard of the good these hand-bills have accomplished. Government officials and others, who go far in the districts, have frequently reported to me having seen these hand-bills in distant villages. Our preachers, too, have repeatedly met them far out in the districts, and have been called upon to read and explain them to groups of people.

Our desire has always been to use the medical work

as an evangelistic agency, by having regularly conducted services in the hospital, in the distribution of suitable Christian literature, personal work with the patients, and following them up in their homes.

Medical work is, without doubt, a great means of winning the hearts of the people ; and it should be the sole aim of every medical missionary to make his work tell to the glory of God, and the advancement of His kingdom. It opens many doors, and I have been called into all kinds of homes, and even into the zenanas.

Miss Anna Watson, M. D., being called upon to speak for women's hospitals said :—This to me is a subject of intense interest, since in Tanta (Egypt), ninety per cent. of the medical work is among Moslems. The clinic is composed largely of the *fellaheen*. They come from villages scattered far and wide, and are untouched by any other missionary agency.

The calls to the homes of the people have included the hareems of social and religious dignitaries in this bigoted Moslem centre. The hospital patients include both classes. It is a great step when a hareem lady leaves her home and enters a hospital for treatment.

The plain and simple gospel story is faithfully taught in clinic and hospital, and all forms of controversy discouraged. When we have had the opportunity of visiting the patients in their village homes, we have always been given the most cordial welcome. We have never wanted for a courteous audience or an opportunity to preach the gospel.

VII

WOMAN'S WORK

[The papers and remarks given under this head were hurriedly prepared by the ladies attending the Conference. This accounts for their fragmentary character. The session given to this subject was however one of the most interesting of the whole Conference, dealing with a phase of work covering one half the Moslem population of the world.—EDITOR.]

WORK FOR MOSLEM WOMEN IN INDIA

MISS R. L. WILSON

IN the Punjab, our work among the Mohammedans is carried on chiefly through schools, village and medical work, and work in the zenanas. We have Bible women set aside for work in Mohammedan homes. In Pathankoh, Miss Campbell has a rented house in the city where her Christian girls mingle with forty-five Mohammedan girls and she has Christian teachers.

We have a Mohammedan school in a village some fifteen miles distant, in which there are twenty-five women and girls, with a Mohammedan teacher, but a minister's wife who superintends this work once a week and gives religious instruction. They have committed the Ten Commandments, the Lord's Prayer, a number of stories from the Bible and a number of Psalms. The Mohammedans love the Psalms, especially the fifty-first and the fifteenth.

In one Mohammedan home the ninth of John wonderfully opened a woman's eyes. I read it and com-

mented on the eleventh verse, where the blind man, when asked who healed him replied, "A *man* that is called Jesus made clay and anointed mine eyes," etc. In the seventeenth verse, the second time he was asked, he replied, "He is a *prophet*," and then when Jesus revealed Himself to him in the thirty-fifth verse and asked if he believed in the Son of God, he said, "Lord, I believe," and worshipped Him. We also present Christ as the only sinless prophet. We had a Mohammedan surveyor's family baptized last year. He is living alone in a Mohammedan village at his old work of making a living and witnessing for Christ.

Work for Moslem Women in Persia

Miss G. Y. Holliday

The religion of Islam is the cause of special suffering to woman. To alleviate and deaden her misery, she resorts to narcotics and stimulants. With the poor the purchase of tea and tobacco smoked in excess deprive her of the nourishing food she needs. The rich often add to these opium and spirits. Thus they destroy the body for which Christ died, and which should be the temple of the Holy Ghost, and aggravate the pains they seek to relieve. The Moslem woman suffers physically from her religion; she suffers mentally from a sense of degradation and inferiority ground into her by the veil and the curtain which never allow her for a moment to forget herself; she suffers from fear of her husband, her family and society, the fear of marriage,

of divorce, the fear of unseen malevolent powers, and the fear of death; she suffers from ignorance and from her own follies. The mind where should dwell the knowledge of Christ is inhabited by dark and vague terrors of every kind, and is without hope. The Moslem woman suffers mentally from her religion; she suffers from her own depravity. She has no high ideal. A child was told of God's law and warned against sin. She replied simply, "We want to do those things you speak of; we like them." Another was asked, "If you see your little sister doing something very wrong, what is your duty?" "I must never, never tell." A young woman calls her boy "child of a dog." "Why do you say that? Is he not your own son?" Her musical voice replies, "My reference was to his father!" The ladies of high rank who came to condole with Mrs. Labaree on the death of her husband, began to curse his murderers. She cried out, "O how your words hurt! Every one is a dagger to my broken heart. My children and I are praying that God may revenge us by changing the hearts of those men and saving them from eternal death. We are praying as our Master did for His enemies, 'Forgive them,' for they knew not what they did. It is my comfort to believe that out of this great sorrow shall come that great blessing." They could not understand her; the light shone in the darkness and the darkness comprehended it not. Yet these should know Christ and have the same spirit and become also "partakers of the divine nature." It is their inheritance purchased for them as for us. The

Moslem woman suffers spiritually from her religion. I can honestly say I have never seen a Moslem woman who is good as a converted Christian woman is good, or happy as she is happy.

This constitutes a strong motive to work for them, but it wears out. We are so stupid, arrogant, ungrateful, that we get used to their differing from us and it becomes a matter of course. Only one motive is adequate and that is the love of Jesus and His command to make it known. Infinite mercy! infinite sacrifice! infinite longing! the burden of the king of princes which He calls us to bear with Him! If we would tell the Moslem woman of Him, we must ever return to this centre and work from it. We must first be prepared by absolute surrender to Him, to do, to be, to suffer what He wills. We must give Him the right of way, and He will give us all the time, the strength, the utterance, the opportunities, the helpers and the money, for whatever He wishes us to do. This is as certain as the movement of the laws of nature. He cannot deny Himself.

We must consult with Him. O that saddest of words in a missionary's mouth, "I have so much to do, there is no time for prayer and the Bible." As well might the soldier say, "I have no time for drill or battle." The apostles said, "We will give ourselves continually to prayer and to the ministry of the Word." And how our Saviour does answer prayer! Each of us here present knows this; how we are dull, indifferent, impatient; we have nothing to say. Here is the stupidity, pride, ignorance, prejudice, depravity

of our Moslem sisters. Satan has hypnotized her against our message. We have no love, no faith, no courage; the heart sinks like lead before this great work. We cry to our Lord and He gives the sympathy, the needed opening, the love we lack. O how sweet it is to tell of our dear Master, and though they say, "You cannot feel what I suffer, you do not know my case," what joy to say, "He knows!" and to find there is no path of sorrow where His bleeding footprints are not marked, going on before. He is a sufficient Saviour for every one. Has He come into the lives of any one of these women and changed them? Yes, the great miracle is wrought, and hearts made new. It is like signalling the planet Mars, but answers do come back, and souls are won for Christ. We have one who was a dancer. She has brought another, her niece. She threw her arms around the missionary with such love, saying, "When my aunt first began to talk to me, I cared nothing about it, but now I do believe, I do love Jesus." Two women are found in a village, reading the New Testament. "Our neighbours will not come to us now on account of this book, but we gladly give them up. It is more to us than they can ever be."

A young wife married at eleven to a tyrant who would beat her and who forbade her visiting her home for three years, though it was only next door and her father was his uncle, hated him bitterly. She would say, "One of us must die! We cannot live in the same world at the same time." But now all is changed, and she has found peace and joy, and is

winning her husband by gentleness and obedience ; he is ashamed now to treat her badly.

Yes, there are results, first-fruits, and there will be more. As we look at our Moslem sister, we see her lost condition, but we know it will not always be so. Things are to change, and perhaps very soon. When the lie, the hypnotic spell is broken, "they shall know Jesus—He shall make them free." The disciples were toiling in rowing ; it was the fourth watch of the night and Jesus was not yet come to them. The wind was contrary and they were only not beaten back to the shore behind them ; but they were where He had sent them, and doing what He had told them, and suddenly He was with them, and they were at the desired haven.

Mrs. S. M. Jordan

I should like to call your attention to the new phase of work for women in our missions in East and West Persia. I mean the increased opportunities for entrance into homes through the increased attendance of Moslems in our schools. All through our mission, in Tabriz and Urumia, in Hamadan and Teheran, and the out-stations is felt the growing appreciation of the advantages of an education. In Teheran alone our Moslem boys and girls number 150, and these represent mothers and sisters, and often whole households of women where we are sure of a cordial welcome. In the sons or daughters there is a bond of sympathy between us and the mothers, and by the exercise of tact and

common sense they may be told of their need of a Saviour and of the Saviour ready for their need.

For years there have been one or two Moslem girls in the school but the attendance in numbers is comparatively a new thing. A forward step has been taken this year in making the tuition for the girls fully equal to that for the boys. We are trying to teach Moslem parents that their girls are quite as valuable as their boys. One Persian nobleman, on entering his seven year old daughter last fall, explained that he did it for the sake of her future husband who he hoped would have a more peaceful life than he was having.

Everywhere we go we find the desire for education, but very crude ideas as to what it is. The women frequently ask me if I know geography, and when I answer that I do, they are satisfied that my education is of the highest degree. I often ask them if they can read,—which is not an impolite question in Persia. Not infrequently they reply, "Oh, yes, we have read the Koran, the Gulistan and the *Three Musketeers*. The last-named has for some time past been suppressed on account of the military sound of its title. I am glad to say that the *Three Musketeers* has been followed by the *Pilgrim's Progress* and they have been much interested in the journey of Christian and his companions.

This opening for work amongst the women has not as yet been fully entered owing to the sore lack of workers. The missionary ladies have been impressed into the service as teachers since the schools have so greatly increased. Those in charge of the schools con-

sider the Bible lessons of the utmost importance, and spare no effort to make them attractive to the pupils. To this end they are taught by missionaries as far as possible.

Through the educational work we believe that we have our hands on the very heart of Persia, for it is only through the children that we can hope to change the condition of the mothers, and it is only through the elevation of the home life that Persia will be raised from her degradation.

Miss P. Braine Hartwell

Since I joined the Church Missionary Society, ten years ago, I have been working in connection with the medical mission, doing evangelistic work in the women's hospital and dispensaries, now under Dr. Emmelino Stuart. For some years there has been a small women's hospital in Julfa which, as many of you know, is an Armenian village some distance out of Ispahan.

Just at this time the work is being removed to new and larger premises in the Mohammedan town of Ispahan, and this will afford larger opportunities, the new hospital being near the people instead of as formerly three miles away from the bulk of the patients.

God has blessed our work, and a little band of converts has been gathered out.

We try to impress upon the converts the necessity of being soul winners. I was glad to hear one of the speakers to-day speak of a willingness to propagate

the gospel as a test of a convert. The work has spread amongst the women through their testimony to relations and friends.

As an instance of this, perhaps you may care to hear of one case. Some years ago I visited a house where a young girl was very ill, and it was evident that hers was a case for the hospital. One of our doctors visited her and invited her mother to bring her into the women's hospital. But this was against her prejudice. She was a bigoted woman, but eventually the mother brought the patient in and after a long stay in hospital both mother and daughter accepted Christ. They have both suffered persecution from husband, sons and mother, but their sweet and Christian conduct so influenced an unfriendly neighbour that she has become a Christian. This one in turn is leading another neighbour to Christ. The daily prayer of the patient's mother now is that her own bigoted mother may yet find Christ for her Saviour.

Work Among Women in Turkey

Mrs. H——

1. The case of *Fatima Hanŭm*—the Moslem woman, converted to Christianity—with her husband more than forty-five years ago at Cæsarea (in old Cappadocia), and obliged to flee from home and family to save their lives.

For the greater part of this time she has been a faithful, tactful Bible-woman to Moslem women in C——, and, for the last nine years, engaged in the

same work for both Moslems and nominal Christians in Bulgaria, making calls every day in the year, when the weather will permit. Friday afternoons she goes, often, to a hillside gathering place for Turkish women, near the city where she lives, to read to them from the Book, and talk to them about it by the hour. Often her Moslem neighbours send her word, saying, "We are going to the hillside to-day. Come with us, and *bring the Book!*"

2. In a city in Asia Minor, some 400 miles from Constantinople, lived a devoted Armenian woman whom we used to call "*The elect lady*," words which seemed to characterize her remarkably well. She was interested in all classes of the people, and many came to her to receive treatment for a certain disease of the eyes. Among those who came was *Sunduz*, a young Turkish woman, and as often as she was treated for her physical infirmity, her kind benefactress read the gospel story, and prayed with her, continuing these efforts until Sunduz became a Christian, and remained faithful, amid great persecution until her death many years later. In the same city a Turkish man was led to Christ, through the influence and teaching of his Christian Armenian neighbours. Later his wife joined him in his Christian faith, and both received baptism and remained faithful until death.

3. Most interesting and faithful work is done for this race, in our missionary hospitals scattered through Asia Minor, by doctors, nurses and Bible women. Many instances might be given did space and time allow.

4. In one large city in the Central Turkey Mission, where the victims in the great "Event" of ten years ago, were very numerous, and the number of widows and orphans very great, Moslem women have been really touched and influenced by the spirit shown by these Christian Bible-women in working for their Turkish neighbours. In one instance some ten Moslem women were asking the Bible woman to be taught how to read the gospel story for themselves, and were ready to buy Testaments.

5. One of our most devoted lady-missionaries, in the far interior, who gives much time to touring, visits many of the women of this race in their homes, and reads and prays with them. She says, "They give me a warm welcome, and listen with interest to the gospel story, and to my counsels, but it is at present only a little seed-sowing. We must gain them by love. I want to add that I am often surprised at the amount of truth which the Moslems know, which harmonizes with what we believe."

6. What one unpaid Christian worker is doing, from love of the Saviour, for her Turkish neighbours, is well indicated in the incident which follows.

This Christian Armenian woman living with her son, in a town, in ancient Cappadocia, is—says one who knows her— "*A saint*, if there is one in the land." The town is a large one with very few Christian families. Her ministries to the sick and needy of the ruling race are countless. Among them was a woman of such bad character that even her relatives had cast her off. In a miserable room, near Turfanda Doodoo's

house, she was lying, neglected—dying. Doodoo made her as comfortable as she could; prepared and gave her soup, etc., and then sat down to comfort her. She told the story of the woman taken in adultery, etc., until this modern Magdalene's heart was touched, and she cried out—"Oh, Jesus, Saviour, I am a sinner, receive me!" And with this cry on her lips she died. The "Priest"[1] refused her burial, because of her character. Turfanda Doodoo prepared the body for the grave with her own hands; conducted the funeral services in her own fashion, not omitting a strong yet gentle rebuke to them for their inhumanity, and then the relatives of the woman carried the body of the woman away for burial "*outside.*"

Turfanda Doodoo has a "*fabrica*," as she calls it, for helping the poor, and she has "run it" for over twenty years. Buying a batman (*i.e.* about seventeen pounds) of wool with her own money, she has made yarn, knitted stockings, mittens, etc., and then sold enough to replace the wool, giving the balance to the needy. Her *Turkish* neighbours are the most common recipients of her charity, and she has won a large place in their hearts.

Her son is also untiring in his efforts for the sick, and his influence among all classes,—officials and villagers, is very great.

[1] The Turkish Imam.

Work Among Moslem Women in Cairo

Miss A. Y. Thompson

On returning from a prayer-meeting on Tuesday of this week in Boulak, in company with a Bible woman, going along one of the narrow streets, we heard the beating of drums, the kind used when evil spirits are being cast out. We entered the house to find about ten Moslem women who were going through terrible contortions, clad in white garments, swaying and bending, as the three professionals were vigorously beating their drums above their heads.

The woman of the house came to the door, the Bible woman asked a few questions and we passed out, full of pity and sympathy for these poor women who thought they were the spiritual wives of Mohammed. One woman some time ago, who was taking lessons, described fully what was done on such an occasion, as her daughter was under the power of an evil spirit. The awe which such influences excite is pathetic. There are many who, though not nominally under the influence of evil spirits, are like evil spirits in their actions. Some women once told me that as they did not know how long their husbands would keep them, they tried to get out of their pockets all the money they could in the way of clothes and furniture, which would remain theirs in case of a divorce. On Tuesday of last week at a women's prayer-meeting, there were sixteen women in a Mohammedan house, whose bright little mistress can read pretty well. She afterwards asked the Bible woman to bring her the Psalm selections from which we sang. The Psalm

which takes hold of the Moslem mind more than others, is the fifty-first. This was used to good effect with two Moslems on the train last week, by another Bible woman, as some of us were returning from Tanta, where we had been having our Presbyterial Missionary Society.

She saw the men in the seat opposite her reading some book she did not think was profitable, and said, "Would it not be better to read about God?" and handed them her copy of the prose Psalms, which she had with her. When they came to the word *mercy*, they stopped to talk and ask questions; and she with all earnestness and apparent self-forgetfulness, talked and answered with explanations and comment. Thus the time passed till we reached Benha, where she gave one a copy of the Proverbs to take with him, as he left the train, and she continued to talk with the other man till we reached Cairo, where she presented him with the book.

Another Bible woman goes from door to door among the huts, in a district which was opened up in 1891. The women gather from different neighbouring houses, and she sits and reads the Bible to them and to any man who may stop to listen. She says they have given up much quarrelling, praying to saints, tombs, etc., as a result of the reading.

One old blind Moslem said to her, "Come and moisten our souls with the words of our Master Jesus." In our last statistics for my own work, there are enrolled as taking reading lessons thirty-nine Moslem

women, and seventy-four regular hearers; *and one of the nine Bible women is a converted Moslem.*

It is difficult to know how much of religious exercises should be engaged in, as if prayer is offered some may be repelled; and yet others wish to learn to pray.

The schools afford the best method of reaching some Moslems, especially those who board in schools, and who come under the constant religious influence of their Christian teachers.

In our schools in Egypt we have a large number of Moslem girls, fifteen being now boarders in our mission house in Cairo. Ex-pupils are often found, in visiting towns and houses.

The great need is to find teachers and Bible women who are "on fire with love to God."

It seems to me that medical work and the hospital are the best means of reaching a class of people who do not come to the schools, and whole districts can thus be reached. In our hospital in Assiout 666 Moslems were patients in one year. In the clinics there are regular Scripture reading and religious exercises, as well as in the hospitals, carried on by missionaries and assistants.

In Tanta, where we have three lady physicians in a hospital for women and children, ninety per cent. of the patients were Moslems, and thus homes and villages were opened to the gospel and to those who explain the word.

In the Benha clinic fifty towns were represented whose sick had come to our lady physician there for treatment.

Kindly visits can be made to many of the better classes by those who understand eastern ways, and many towns and people can be reached by means of the mission boat *Ibis*, by the missionaries appointed to that work.

Great preparation of heart is necessary for the work, and I often think of Christ's words: "This kind goeth not out but by prayer and fasting."

Miss Ford told of work in North Galilee, where there were 300 villages, 280 of these being Moslem. They are invited to the villages, and choose one central one for a week's visit, from which they can visit seven or eight others. The work is entirely evangelistic, and everywhere they meet with attention. At first they had no helpers—now they have thirteen.

In each village from 100 to 300 would listen daily (mostly men). At one time they made special prayer that they might be sent to those who were soon to die. Their prayer was answered, and on several occasions they were able to point the dying one to the Saviour.

Miss de Sélincourt said she had worked in Bombay and Calcutta with freedom. Now she works in North India with the same freedom. The women are often very stupid and very ignorant. The most acute problem is in connection with the training of women workers; very few are trained at all. A mistaken charity often gives a woman a post as teacher, for which she is not prepared. The need of workers is now also an acute problem. The government now

trains workers amongst Moslem women, and has appealed for a university lady to go and organize their work. If we do not take the matter in hand government will oust us.

The missionaries also feel the need of more training. Most of us are too old to learn much now. Knowledge of the Koran is a great help even in the zenanas; we are often called upon to discuss with men of the family who naturally must know *what* we teach and *why*.

We need, also, closer coöperation between men and women workers. In Agra there are 500 women and girls under instruction, but no one to work amongst the men. Many are ready to come out, but the question arises, is it right for them to leave their homes?

Miss Bewley spoke of the work in Khartoum, where a new school for girls has recently been built. The children number eighty to ninety, of whom six are small boys and the rest girls. Nearly all are Moslems. In Khartoum we are obliged to have a conscience clause whereby children may be exempted from the New Testament teaching if the parents or guardians so desire. A few were exempted last year, but this year not one has claimed this right.

There are four sisters in the school, the daughters of an officer in the district. The mother has Moslem prayers with her family daily, and when these are finished the daughters kneel and say the Lord's prayer together. They know much of the Bible and at heart are really Christian.

They cannot go and read the Bible to the people in

their homes unless asked to do so, but they are sometimes asked to do so and this has occurred in the house of Zobair Pasha, the former slave dealer. Here the favourite story is that of the Prodigal Son.

Mr. A. D. Cooper asked for an expression of opinion on the real value of the work of Christian Bible women among their Moslem sisters.

Dr. Jessup said, "It depends on the woman. They should be instructed to read the Bible only and to answer questions on it. Otherwise they may spend their time in ordinary talk."

Miss Wilson (India) said that a normal class in connection with the girls' school at Dehra Doon, India, trained Bible women to be sent out to teach the women.

VIII

CONVERTS AND BACKSLIDERS

Rev. John Van Ess

If ever I felt poignantly the need of divine wisdom and guidance, it was three months ago in an inland town of Mesopotamia, when an Arab called on me at the khan and, after a few preliminary remarks, laid bare to me what I consider to be the vitals of the whole Mohammedan missionary problem. It was unintentional on his part, and yet he set me thinking, and all that night I thought, and all the days that have followed I have been in a new world. I have found my academic deductions of psychology and philosophy failing me, and feel as if I must start anew to study theology, must get a new world-view, perhaps a different God-view if I would be a successful missionary to the Moslems and make a telling breach in the bulwarks of Islam. I will not detail to you all that passed in that conversation with the Arab, only that he said he was tired of Islam, not because of its falsity as a logical system; all such systems were arbitrary he said, not because of its failure to guarantee a man peace of mind and soul which he said he had. He said there was no such thing as right, and proved it by showing that we need the word *wrong* to define right. He said you cannot

conceive of absolute right; you must posit wrong to give shape to your idea of right, and therefore sin is a landmark, so to speak, and therefore righteousness is a norm. But who says that that norm avails in the world beyond. If God is absolute, and heaven is His home, then we have no place in heaven, for all our theology, Christian, Moslem, and Jewish needs sin to think aright, and therefore cannot prepare us for a life with God. Our education in this world is arbitrary and temporal. He admitted there was a life beyond, but that life is unknown. Perhaps you would spring up at once and reply to his notions of system, of right and wrong, sin and righteousness, God and man and life. I know what arguments you would use. I used them myself, and they did no good. That Arab asked one thing. He said, "Prove that Jesus Christ can guide beyond the grave, and if you can prove that, I will follow Him here." It was the first good glimpse I had ever had into the mind of an oriental. I can see now why the Mohammedan can hold his false system without wincing, how he can believe two contradictories, why he is a fatalist, and why he is reckless of this life, and why all is based on God who is merciful and compassionate.

The Semitic is above all else a religious being, be he Jew, Christian or Moslem, whose whole life, his thinking and his acting, is on a religious basis. You and I can talk business for six hours and not mention God's name once; no two Semitics of any creed can do so without invoking God's law to prove or disprove several times. Now the problem is this:—By

what criterion are we to judge an oriental convert to Christianity? Shall we impose upon him the same criteria as those by which we recognize an occidental convert? We have several such conditions. One is the broken heart. That is not always a test for us, as you know, much less for a Semitic. If that fails we ask simply, "Does a man give evidence of the fruits of the spirit?" Love? and yet an oriental Catholic Christian loves Christ and is exceedingly jealous of His honour and prestige, yet is sadly enough often not a converted man. Joy? It is joy run mad in an oriental Christian. Peace? His peace is fatalistic. Long-suffering? The Armenians suffered much for Christ, and yet many of them are not truly born again. Kindness? Kindness is a trait of all orientals as witnessed in their hospitality. Goodness? Their idea of goodness is an obedience to the letter of the law. They are right from their point of view. The Semitic cannot think for himself, has no power of initiative; his is a soldier's obedience, and therefore a soldier's goodness, and we cannot *require* them to have initiative and to be positively good as we are. Faith? Their faith is superstition, and yet it has all the elements of faith. Gentleness? If we eliminate local conditions and make due allowance for them they are gentle enough. Temperance? Take for example that type of temperance which we call tolerance. Many oriental Christians are not tolerant, and yet are true children of God. Or temperance in the use of earthly goods. I think they, as a whole, will bear comparison with us. Or would you require of

them a statement of doctrine, or a consistent world- or God-view? I know native Christian priests and bishops who can give you all that, and yet they are not satisfactory as Christians. I will not enumerate any more of what we consider possible criteria of conversion. I simply stated the foregoing as suggestions. I want your conclusion. Personally my own conclusion is half formed. I think we may well take Jesus Christ's methods as our model. He was Himself a Semitic, and understood the workings of the Semitic mind, and I regard the Gospel of Matthew as a peculiarly fitted guide written, as it was by a Jew for Jews under the inspiration of the Holy Spirit, the author of wisdom. The Gospel of Matthew is unique in its full statement of the Sermon on the Mount. That sermon is full of illustrations. Illustrations to us are no argument. We demand analogy. And yet Jesus Christ in dealing with the Jews used illustrations and parables almost entirely. His arguments are only rarely *à fortiori*, as for example the egg, and the fish, and the scorpion, and the serpent, and almost always *à posteriori* and deductive, therefore His miracles. Now an oriental's whole view of life and of men's relation to each other is patriarchal. The sheikh idea pervades all their thinking. So the Holy Spirit made allowance for that, and we find in Matthew the royal genealogy. And Christ to prove that He was rightly sheikh, so to speak, quotes Moses and then contrasts Himself and says, "But *I* say." He puts forth His claim over against a rival and therefore speaks of two gates, two ways, two trees, two foundations. He is

greater than Solomon, than Jonah, "before Abraham was I am." He is the true temple, His covenant the lasting one. Christ presents Himself to the Semitic as the true leader, the true Saviour, the true king, the true sheikh, if I may say so reverently. You see He led the Jews along the line of least resistance, He wanted allegiance. The Arab for example shows his allegiance by being always ready to follow the flag of his sheikh that glory may accrue for his leader and the tribe. In other words *propaganda* is his watch-word and the test of his loyalty. And so I venture as my conclusion this criterion of conversion, "Is the Moslem ready to propagate the new faith?" You see it is taking the idea which has made Islam a missionary religion and which has been found to be agreeable to the Moslem liking and appropriating it for Christ's advantage. True enough Islam is not now so missionary as it was, yet Moslems are not as true Moslems as they were. If a Mohammed ibn Abd el Wahhab could appeal to this sentiment and use it to so great an advantage, I think the Christian missionary may profit by the example. When Paul was converted, people were not so surprised at his outward manifestations, emotional or religious, but the disciples could not believe that he had become a propagandist. "He preacheth the faith which before he destroyed."

So Nicodemus in coming to Christ was attracted to Him as a miracle worker, and as such a self-vindicated, powerful and authoritative sheikh. He wanted to compromise and recognize Christ as *a* teacher, but Christ at once leads him back of it all, and sets forth

His Kingdom idea into which Nicodemus must be born anew. He must transfer his allegiance to a different leader and his *works* must be made manifest.

The vital criterion therefore is, I think, whether a Moslem is willing to engage in active Christian propaganda.

His needs as a convert then are primarily two.

1. To be placed as soon as possible in a place in which he must propagandize, without remuneration, and the missionary must carefully and oh, so prayerfully, watch the extent of his progress, and must push him to the limit always.

2. And the second need, and here I come to what probably is the heart of the whole problem, and that is :—a living example on the part of the missionary of unselfish, untiring, loyal activity. This will entail hardship ; we must be willing to sacrifice our dignity and even be willing to do what the world calls foolishness. I admire both the sense and devotion of a missionary at Diabekr who would boldly enter the government serai and announce to the Turkish governor and his staff that he had come to pray with and for them. I fear that in my own life and work the devil would persuade me that under like circumstances caution and tact would be better policy. Perhaps the Church of God has too long tried to win the day by policy and statecraft—and perhaps a little more hammer and tongs, reckless, defiant, uncalculating faith would be consummate statecraft. I fear that in my own life this will strike to the quick. A man's own person is his most precious and best kept treasure and in order to

face the contumely which surely will result we will need to keep close to the Lord Jesus. Only by spending much time in the dust before Him can we ever consent to grovel in the dust for our fellow men's sakes. Paul said he travailed in birth, he became hideous, he had a thorn in the flesh. He uses many of such figures to express the suppression of his person. "I buffet my body and bring it into bondage lest by any means after that I have preached to others I myself should be rejected"—a castaway, an old edition, true enough as far as it goes, but unused, shelved, because it does not conform to the times and demands.

On the basis of what I have said I think the inquirer can be judged along the same line as the convert. Only this I add. I would prefer calling every man an inquirer who, whether in mockery or in earnest, asks for a defense or statement of our faith.

If in earnest, of course he can be readily dealt with and I think effectually reached by following the method presented in Matthew. If in mockery or out of curiosity, he surely will bear at any rate such a plain statement of Christian faith and doctrine as might prove offensive to another. The point therefore is to get inquirers, and I think the best way to get them is by a fearless and yet inoffensive parade of Christ's person and work, by the missionary in a bold even intensely conspicuous life of propaganda.

I feel myself too inexperienced to venture any suggestion for the treatment of a backslider. Only this :—Never let him go ! That same pity and yearning compassion that followed Judas to the end and

called him friend and loved him always will not, I believe, let any fallen brother lie alone. God's eternal covenant of grace, our blood-stained fields of labour, our prayers will and must prevail. Oh, for greater and more Christlike love to sympathize with the Mohammedans, and oh, for grace to keep from falling back too.

Finally—Our aim is to make converts; to that end we stretch all our energies and spend our money. But IS that really our aim? Suppose now that we have the convert, does our endeavour stop there—suppose the whole world were converted—is that our goal?

Our duty, rather our real work, only begins there. As the mechanic who by patient toil has repaired and made anew the broken parts of his machine but whose eye and heart are all the time set on the moment when he can draw back the lever and let the mighty steam into the waiting parts, so patiently, prayerfully and persistently we try to set God's world right, turn it right side up, only then, however feeling our task really beginning when with Christ high in the steam-guage, and willing hands and hearts and heads, the Christian Catholic Church shall begin to render to God Triune the praise so long His due. Our aim then is not converts, not churches, not schools, but harmony, harmony with God and communion with Him.

This paper was followed by an address by Rev. Gordon Logan upon the question of how to provide for persecuted converts, which address was unfortunately not written out for the use of the committee on publication of the conference report. As a result of

that address a committee was appointed to formulate resolutions upon this subject. These resolutions were adopted at a subsequent sitting of the conference. They are as follows :

Report on How to Provide Support for Inquirers and Persecuted Converts

The committee appointed to consider the best methods for dealing with indigent and persecuted converts, considers the following course advisable :

1. Whenever a missionary believes an inquirer or refugee to be sincerely trusting in Christ as his Saviour and desires to aid him, he should endeavour at once to place him in some employment which, however, should never be more remunerative or of higher social status than his previous position.

2. Young converts and children of converts should be placed in schools, literary or industrial according to their capacity.

3. By coöperation of the various agencies at work among Mohammedans, such institutions for children as that of the Dutch mission at Calioub and the many similar institutions in India, might have their positions strengthened and made a valuable aid to the societies generally.

4. Industrial undertakings for adults and ranches, such, for example, as the one started on the Sobat River, might, with mutual advantage, be used for placing persecuted converts of the illiterate classes.

5. To facilitate the spread of such information, as

has been indicated above, to foster coöperation, and to give advice and assistance to the missionary as each case comes forward, your committee think that a central bureau should be established.

IX

CONDITIONS OF BAPTISM

Rev. H. H. Jessup, D. D.

1. "Baptism is a sacrament wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace and our engagement to be the Lord's" (*Westminster Assembly's Shorter Catechism*, Q. 94).

2. In Romans 6 : 3, it is said, we "were baptized . . . *unto* Christ Jesus."

3. "He who receives baptism professes to stand in that relation to the Father, Son and Spirit which those who receive the religion of Christ sustain." That is, he proposes to receive God the Father as his Father ; God the Son as his Saviour ; and God the Holy Ghost as his teacher and sanctifier ; and this involves the engagement to receive the *Word* of which the Spirit is the author, as the rule of his faith and practice" (*Hodge*, Vol. 3, 539).

4. "Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to Him" (*Shorter Catechism*, Q. 95).

5. "Baptism is not only a sign of profession, a mark of difference, whereby Christian men are dis-

cerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument they that receive baptism rightly, are grafted into the Church," etc. (*Church of England, Article* 27).

6. Dr. Strong declares that "the proper subjects of baptism are those *only* who give credible evidence that they have been regenerated by the Holy Spirit" (*Theology*, p. 530).

7. Baptism involves: First, a profession of faith in Christ; second, a promise of allegiance to Him.

Christ's command is to "make disciples" of all nations, baptizing them, etc.

A disciple is both a recipient and a follower. He receives Christ as his Teacher and Lord, and professes obedience and devotion to His service.

Philip said to the eunuch, "If thou believest with all thine heart, thou mayest" (*i. e.*, be baptized), and this discloses the principle on which the apostles uniformly acted in this matter.

This has in all ages been the practice of the Church. No man was admitted to baptism without an intelligent *profession of faith* in Christ and a solemn engagement of obedience to Him. The practice of Romanist missionaries in baptizing the heathen in crowds does not invalidate this statement. Faith supposes knowledge of, at least, the fundamental doctrines of the gospel.

In the early church there were classes of catechumens who were under instruction. This course was from a few months to three years, and embraced not only

young men, but often persons in mature life and of all degrees of mental culture. At the celebration of the Lord's supper the minister said, "Depart ye, catechumens!"

Baptism implies (1) a credible profession of *faith*, (2) a *holy life*—conversation void of offense.

In general the qualifications are the same as for church membership, *i. e.*, for the Lord's supper.

In the early church there seems to have been no difference as to preparation for baptism between converts from Judaism and paganism. All were put on probation and under instruction.

But the apostles, as in the case of the Day of Pentecost, the eunuch, Cornelius and his household, Saul in Damascus and Philip's converts in Samaria, did baptize at once on credible evidence of faith without waiting for extended instruction.

Our questions pertain to Mohammedan *converts* to Christianity. If the convert is simply intellectually convinced of the divinity of Christ, His atoning work as our Redeemer and the divine authority of the Scriptures, etc., he is then on the same footing as a nominal Christian who has not been baptized in infancy. We need something more than a mere intellectual acceptance of certain historic facts. We must insist upon a living personal faith or trust in Jesus Christ as the only Saviour.

And the best preparation for this, is careful instruction in the word of God and prayer.

The Mohammedan idea of prayer is sadly mechanical, dry and heartless, vain repetitions, a lip service.

A Moslem present at our family prayers said at the close, "Why, you pray as if God heard you! Does He indeed hear prayer? I never thought of it in that light before."

When Kamil el Aietany first came to my study in 1890, he asked what we believed and how we prayed. I read to him from the New Testament and a few answers from the Westminster Catechism, and explained the atoning sacrifice of Christ, the Incarnate, Eternal "Kalimet," the Word of God, and then offered an earnest prayer of petition, thanksgiving and confession, he repeating the words after me. He was deeply affected, and rose from his knees with tears in his eyes. He was overcome with the thought of the wonderful love of God in Christ, and opened his heart to receive Christ as his Saviour. He was then placed under regular instruction in one of our high schools, and made remarkable progress; and when he presented himself for baptism, there could have been no question as to his faith, knowledge and godliness of life, all of which were fully demonstrated by his subsequent career. After the first apprehension of his need of an atoning Saviour, he never seemed to have the least intellectual difficulty about the doctrine of the Trinity, or the divinity of Jesus Christ, although he was a master of the Koran and its peculiar doctrines.

Another case was that of Jedaan, a young Bedawy Arab of the Anazy tribe of East Syria. Coming to Mt. Lebanon with a flock of sheep to sell, he begged a Protestant Christian teacher to teach him how to read. There was no apparent religious hunger and thirst as

in Kamil's case. He learned to read and then entered the B. S. M. boy's school in Beirut. Here he had faithful instruction, attending Arabic preaching and the Sunday-school. His great difficulty, strange to say, was with the Trinity and the divinity of Christ, although he had never read the Koran. But by degrees his difficulties vanished, and at length he asked for Christian baptism and the communion of the Lord's supper. Both of these young men were baptized after full examination by the session of the native evangelical church, and in the presence of a goodly company of Christian brethren and sisters.

Another case was that of a young Shia Moslem or Metwaly, taught from his childhood in our mission school in his native village in Lebanon. At the age of fourteen he asked Dr. Ford of Sidon to baptize him. Dr. Ford asked him to get the consent of his father. The father, a venerable peasant, said, "My son, you are too young to know your mind. If you continue of the same mind until you are twenty, then you can do as you please." He came to Beirut and worked as a baker's boy for six years, and attended the Protestant night school and evening meetings, until at length he asked and received baptism after regular instruction. Afterwards, his father having died, he brought his younger brother, placed him at his own expense in the Friend's boarding school in Brumana, Mt. Lebanon, and he gave early signs of true piety, and I baptized him at the age of thirteen.

Another was a young man, from another province

of the empire, who fled from persecution some ten years ago. He changed his name, entered a high school, and then the theological class, and has become a faithful teacher and preacher of the gospel. I have asked him to give what he regards as the necessary conditions of baptism for Mohammedan converts and he replies as follows: (See Appendix, page 147.)

In the year 1866, a Moslem carriage driver in Beirut, with a wife and children, announced that Jesus Christ had appeared to him and bidden him believe in Him and be baptized. His wife was a papal Greek, born in Acre. He told his Moslem employers of his belief in Christianity, and they tried by alternate threats and bribes to shake his resolve, but in vain. The Turkish Pasha proposed to send him to Damascus, but by telegraphing to Constantinople we obtained orders that he be left unmolested. Meantime he was given quarters on the American Mission premises, and the Pasha advised his leaving the country for Egypt, lest the "lewd fellows of the baser sort" molest him. There was great excitement among the more fanatical Moslems. Hassan begged to be baptized, declaring his readiness to die, if need be, for the sake of Christ. We examined him, prayed with him and instructed him, and then baptized him and his children together, in the church, in the presence of an invited and interested company of Christian friends. Soon after this we shipped him to Egypt where he resumed his work as a carriage driver.

Roman Catholic missionaries believing in baptismal

regeneration will baptize men in order to *make* them Christians. We baptize men, whether Moslems or not, because they *are* Christians.

Article 27 of the Thirty-nine Articles of the Protestant Episcopal Church of England declares that, "Baptism is not only a *sign* of profession, a mark of difference whereby Christian men are discerned from others that be not christened, but it is also a *sign* of *regeneration* or new birth, whereby as by an instrument, they that receive baptism rightly are grafted into the Church."

We take this to mean that baptism is a sign of a regeneration already affected, and which *entitles* the applicant to baptism.

The practice of certain North India missionaries, who labour among the simple hill tribes, and baptize men, women and children in multitudes on the basis of a wish to declare themselves Christians and thus separate themselves from heathenism can hardly be followed among Moslems. As a general thing Moslems do not move in masses. Some day they may. I earnestly expect the rise of men from among themselves, who with almost prophetic zeal and influence, will proclaim Jesus the Son of God to be the true Prophet, Priest and King and the only Saviour of mankind; and that then Moslems will become Christians by thousands and tens of thousands. Then it may be wise to clinch the outward profession by a brief course of instruction, and baptize them as did our Lord and His disciples.

The different evangelical Churches differ widely as to conditions of baptism, but I apprehend that all

agree as to the importance of faith, knowledge and purity of life.

We who live in the lands of the old Oriental Churches, hear constantly the claim that baptism is essential to salvation, and in the few cases I have known, where adult Moslems, Druses or African pagan slaves have professed Christ, in one of the Oriental Churches, the priest hastens to baptize the convert to ensure his salvation.

Mohammedans living in these lands would naturally infer that baptism is essential to salvation. Where such a view obtains, we should teach the true meaning and import of baptism, lest too much dependence be placed on an outward rite ; while at the same time, we should insist upon the outward rite as a proof of obedience to our divine Lord's command.

The *length of probation* before baptism must depend largely upon the known character of the catechumen. The ignorant, whose previous moral character is unknown or not above reproach, should be kept long enough under instruction and observation to make sure of his true repentance and sincerity, as well as his intelligent understanding of the nature of the rite. Whereas, an ingenuous youth like Kamil, whose life is blameless, and whose only motives are religious, should not be delayed longer than to give him proper doctrinal instruction, and ascertain his own preference in the case.

As to the *public* or *private* administration of baptism to Moslem converts, great wisdom is necessary,—much depending upon the degree of religious liberty enjoyed

by the people. To attempt to baptize a Hajji in the streets of Mecca would insure instant death to both parties in the transaction. To baptize publicly, in Damascus or Teheran or Morocco, where the government is purely Mohammedan, and the population ignorant and fanatical, would be a serious mistake. In countries under Christian rule, English, French, German or Dutch, it may be both safe and wise to advise a convert to profess Christ boldly in baptism, as a proof of his sincerity and a testimony to others. The battle for religious liberty must be fought and won at *some* time, but no one can decide for another when that time has come.

One of the distinctive features of Islam is intense pride, exclusiveness and religious pharisaism, and death to apostates. The apostate is to be punished by death if, after being warned three times, he refuses to recant, and Christian baptism is a sure sign of such apostasy. With a whole population fully convinced of the divine injunction to execute all apostates, and a government unwilling to interfere for the protection of those professing Christianity, it becomes foreign missionaries to be "wise as serpents and harmless as doves."

India is far in advance of Egypt, and Egypt still farther advanced than Asia Minor, Syria, Palestine and Arabia, in the matter of liberty of conscience.

Our forefathers gained this precious right at great cost. The people of the East, the followers of Islam, may yet rise and secure the same rights at whatever cost. But such a movement among the fatalistic Mos

lems is very unlikely. It is far more likely to come through the increasing influence of Christian governments in the Mohammedan world.

APPENDIX

I. A Moslem Convert's Views Obtained in Answer to Inquiry as to the Faith Required for Baptism

1. The unity of God in Trinity.—This is essential in the faith of a Moslem convert to Christianity.

The unity of God is the vital and fundamental principle and doctrine of Islam. In this it agrees with Christianity, and is in accord with it to a certain degree. But the doctrine of a Trinity is the most difficult of all doctrines to a Moslem, and if he has actually accepted this, all the other tenets connected with atonement and redemption will be accepted, together with the ordinance by which we profess our faith, the sign of which is baptism.

2. He must believe in the need of redemption and sanctification. This system is built on divine mercy. Now mercy is a thing Moslems understand, but what they mean does not honour God, as does His mercy in the redemption of Christ, the Son of God. No other religion teaches the mercy of God in the atoning work of Jesus Christ, as does the religion of Jesus Christ.

Sanctification is not understood by Moslems, although the Bible regards redemption and sanctification as of vital importance in dealing with sinful man. Christianity reveals God as Creator, Redeemer and Sanctifier, *i. e.*, as Father, Son and Holy Spirit.

3. He must believe in the gospel of the New Testament. It is easy for the Moslem to believe the Old Testament (Tourat). Man is a sinner, carnal, and receives a carnal religion sooner than a spiritual one. He cannot accept the Christian religion unless changed by a spiritual power from God. Every religion has its book, and the Moslem convert must receive the Bible, not because of its philosophy, but because it is inspired of God and of divine authority.

4. He must believe in the divine authority of the New Testament from its external and internal evidence.

II. How Much Knowledge Must he Possess?

1. The degree of the knowledge required depends on his faith. If he believes in the Trinity and the divinity of Christ, and that the gospel is the word of God, this faith is fundamental and leads to "the end of your faith, even the salvation of your souls" (1 Pet. 1: 9).

Since "not many wise, not many mighty, not many noble are called," we cannot make great intellectual knowledge a condition, but rather the spiritual and religious knowledge. Salvation depends on simple faith and imperfect knowledge should not hinder baptism.

2. The degree of knowledge depends also upon his zeal in following the gospel. "If any man will do His will, he shall know of the doctrine" (John 7: 17), and this is as true of the wise as of the ignorant Moslem converts. The learned Moslem will not accept Christ until he is convinced of its superiority to Islam,

and the ignorant and simple minded Moslem will accept Christian doctrine without being troubled by the sophistical arguments of the sheikhs, and will receive it with simplicity and honesty.

3. The degree of knowledge also depends on his desire to live a holy life. He should understand that redemption and sanctification belong together, and that a holy life is more important than great knowledge, because it proves sincerity and fidelity.

4. In some respects the true Moslem convert should be more sincere than others. (1) Persecution tries and purifies him, and few Moslem converts escape this severe trial. (2) It is a great thing for a Moslem to change his faith and doctrine for that of the Christian. Moslem doctrine is like that of the Christian with regard to God, and angels, and books, and prophets, and apostles, and creation, and resurrection, day of judgment, rewards and punishments: but unlike it in points no less important. The two are thus near each other and far from each other, and the Moslem convert sees the distance between them, and not the nearness to each other. He has therefore done a great work and made a great change in his views and doctrine, and consequently in his principles and aims. He has therefore counted the cost and acted with sincerity.

Islam contains many doctrines not contrary to man's intellect, and he cannot be required to give them up or regard them as false. The word "Unity of God" is the honour and glory of Islam, and if a Moslem cannot see a greater glory in the Christian doctrine of "Trinity in Unity," he cannot accept baptism.

Therefore I cannot conceive of a Moslem's leaving his faith for any other than the Christian faith; and for the same reason he will prefer Protestant evangelical Christianity to the other Christian sects. If then a Moslem accepts Christianity, it will be for sufficient reasons or ample conviction, which will suffice without great knowledge as a condition of baptism.

III. What Degree of Holy Living Should be Required?

1. In general a change in his life. But he should be judged by his principles and point of view and object. The weak should not be judged like the strong, nor the simple as the learned. A difference in non-essentials of habit and life is no proof of a true or false Christianity, and the habit of judging all by one standard will produce suspicion, imputing false motives and perhaps revulsion.

You graft a tree. The graft grows and bears good fruit. Other shoots spring up below the graft and bear bitter and worthless fruit. Do not cut it down. It is better than it was before. Try to prune the old shoots and leave the new.

2. The life required of the Moslem candidate for baptism is that which is in principle and in general better than his former life. And the greater the difference between it and the former life, the better it is. "Old things are passed away, behold all things are become new." The Apostle Peter says (1 Pet. 1 : 15, 16) "As He which has called you is holy, so be ye holy in all manner of conversation: because it is written, Be

ye holy for I am holy." If both the vital and fundamental points and the incidental and non-essential are holy, that is the best that can be hoped for; but let us not judge accidental errors as if they were essential, nor allow non-essential mistakes to stand in the way of baptism.

IV. How Long Should be the Probation of the Moslem Candidate for Baptism?

1. Baptism should follow faith at once. He who believes that the Lord Jesus Christ is the Son of God, believes in His divinity, and thus receives Him as his sufficient Saviour, and thus receives and acknowledges the Holy Spirit; and thus he has accepted the Trinity and the vital condition of baptism. (See Mark 16 : 16.)

The people asked Peter and all the apostles, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized, every one in the name of Jesus Christ," *i. e.*, at once and promptly. The eunuch said, "See here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he baptized him (Acts 8 : 37, 38).

See also other passages in the Acts. If now all these were baptized at once on profession of their faith and whole families and children on the faith of their parents, I see no reason why a Moslem convert should not be baptized as soon as he professes his faith in Christ as the Son of God and a divine Saviour and Redeemer, for it is on this ground that he is baptized.

2. Circumstances may differ and some may require probation to test their sincerity, but the apostolic rule seems the right one to follow.

V. Should a Baptized Moslem be Received at Once to the Sacrament of the Lord's Supper?

He should examine himself, as all Christians are bound to do. As a rule he should be received at once. Postponement should be the exception.

Moslem converts usually have sufficient probation and testing by persecution, before baptism; their longer delay should be exceptional. They have been in fellowship with Christ in suffering—let them have fellowship with His people at His table.

VI. Should Doubts as to the Trinity and the Divinity of Christ Prevent Baptism?

If these doubts prevent trust in Christ as a Saviour, they should prevent baptism, as the object and end of faith is salvation. He who says, I believe that Jesus Christ is the Son of God is a Christian, and who can forbid his baptism?[1]

Discussion on Paper on Conditions of Baptism by Dr. Jessup:

Dr. Wherry asked, "In case of a Moslem enquirer who was living with more than one wife, or a woman who was one of several wives, what should you advise?"

[1] Those who wish to preach to Moslems and baptize them, should, after asking divine help, read Kindy's book, and Anselm's *Cur Deus Homo*, which are both translated into Arabic.

Dr. Jessup said in his experience it had not occurred. There would be the same difficulty in Africa, India and elsewhere. It must be decided by the conscience of the man. He should not allow him to continue living with more than one.

Dr. Wherry mentioned a case in India where a man and his two wives all wished to be baptized, but neither was ready to leave her husband; another case of a man baptized, and later his two wives were converted. One eventually retired voluntarily.

Dr. Zwemer mentioned a book, *Missions and Polygamy*, issued in Dutch from Utrecht, and reviewed in the *Missionary Review of the World* during the last five months. He said that up till the period of the Reformation the Church had not been united on the question. Since then it had been united, but at the present time the matter was being discussed again.

Dr. Eddy asked what is the actual practice? To administer baptism because they leave Islam, or because they are converted to Christianity.

Dr. Dickins spoke of a convert who left his wife by her wish. He knew this would be the case if he became a Christian.

Rev. R. MacInnes, Dr. Ewing, and Dr. Young all stated that converts would be baptized because they were believed to be truly converted, not because they left Islam.

Mr. Gairdner asked if the separated women might marry again.

Dr. Young thought not—the husband would continue to support them.

Dr. Pennings said that in the East Indies all were not of one view. Some would insist on the convert forsaking all but the first wife—others would debar them only from church office.

Dr. Ewing said a man with two wives had recently come to him. It had been decided he must not retain both.

Mr. Van Ess spoke of a man who asked if he might divorce his wife before becoming a Christian.

Dr. Weitbrecht said we were touching the fringe of a very complicated question. The Lambeth Conference discussed the matter in 1888 and there was great difference of opinion. The Western and Indian bishops would admit them. The African bishops said if that were done it would ruin the position of the church. Eventually it was recommended that polygamist converts should only be admitted as catechumens, except on their death-bed. The decision was a provisional one. We need light from all possible quarters. What is to happen to the wife? According to Moslem law the marriage is dissolved. If they rejoin one another is a new marriage necessary?

What amount of instruction should be given before baptism? It is usual to demand the elements, *i. e.*, an understanding of the *Apostles' Creed* as the rule of faith, the *Lord's Prayer* as the rule of devotion, and the *Commandments* as the rule of life. There is great facility for a relapse, and hence the period of probation or catechumenate, *i. e.*, admission as a catechumen by a definite service and then the testing of the life for six months or a year before being admitted to

holy baptism. In the course of the catechumenate it is considered desirable to make a renunciation of Islam —*i. e.*, to "burn his boats behind him."

Dr. Zwemer said, What can baptism do for the convert? He becomes an exile—but in addition to the sign and seal, is it not a *means of grace?* Have we the right to withhold it?

A man in Arabia was kept for a long time under instruction. He was exiled before baptism. True, he was ministered to elsewhere, but *he might not have been.* I think a converted Moslem has the right to receive the help and means of grace by baptism. To sign the pledge is good for the drunkard—it clinches the turning. For his sake, even though he may afterwards fall away, it should not be denied. By even reading his Bible he suffers—he has a *right* to the help of baptism.

Dr. Jordan said the subject divides itself into two parts: (1) Baptism in lands of freedom; (2) baptism in lands of persecution. Where persecution is certain, converts cannot be baptized too soon after being really convinced.

Mr. Larson: The Bokhara baptism can take place quickly because the people are *true;* elsewhere this is not so.

Dr. Pennings asked for an opinion with regard to the baptism of minors, especially of orphan children (eight to sixteen years).

Dr. Jessup spoke of such a child baptized in Jaffa, who has remained true under persecution.

Dr. Herrick said, One point has not been brought

forward. For a long time it was a rule that any convert baptized was received into the existing Christian church. Often baptism was long postponed because the convert must be received into the English or American church, neither of which languages he understood.

Dr. Zwemer said this could not occur where there was no church. He must be admitted into a future church.

Mr. Gairdner said he thought there was a tendency to be too long in baptizing, and gave instances in his experience. In Uganda they were quick at first but have become slower. In the early history of a church baptism can be more speedy than later.

He further asked with regard to minors what should be done when the parents, or one parent has become a Christian.

Dr. Jessup would baptize them.

Dr. Jordan spoke of two unmarried girls whose father would give consent to their baptism except for his own financial ruin.

Dr. Jessup said such a matter must be left to the girls' own decision.

Dr. Wherry said that if a man divorces his wife, it would be but to be remarried to her if she returned.

Dr. Pennings said, If you baptize the Moslem children of Christian parents, would you not baptize children in an orphanage?

Dr. Zwemer said yes, and instanced rescued slave children who had been forced to become Moslems.

Mr. Goldsack said, Moslem civil law gives guardian-

ship of children to the mother up to a certain age. In India women often claim this right.

Dr. Wherry: There is such a law, which is sometimes made to work both ways, the girls being given to the mother till fifteen and the boys till seven.

Dr. Jessup said that in the case of the children of a Christian wife and Moslem husband, the law would give the children back to the wife.

Dr. Alexander mentioned a case where a man with two wives was baptized with the children of the second wife. He put away the mother of the children. The older chose to go with the father and the younger with the mother.

X

HOW TO WIN MOSLEM RACES

Rev. G. F. Herrick, D. D.

The writer claims to speak only for the country with which he is acquainted. Others will judge whether or not the principles here enunciated will apply in other lands.

On my arrival at Constantinople, in 1859, appointed as a missionary especially to Mohammedans, I found already established in work for the devotees of Islam the well-known Dr. Pfander, of the Church Missionary Society. He had adopted here, as he had before done in India, the method of theological controversy. He was just publishing his *Mizan ul Hakk*, and other books, printed in England, but prepared for the press here, with the able assistance of a Turkish scholar, very competent for the task, a man who, though he filled, from time to time, for more than forty years, various high offices under the Ottoman government, yet was always handicapped by the knowledge, shared by a few rivals, of his relation to the controversial work of Dr. Pfander. Four years later, in 1864, the government became thoroughly aroused in anger against Dr. Pfander's work. His books were proscribed and confiscated. Any Moslem person found reading his books, or attending any place of Christian worship, or frequenting the house of a missionary,

was put under surveillance, and, if he persisted, was arrested and exiled.

This illiberal policy was pursued from that time on, and the reaction against the comparative freedom of the years immediately following the Crimean War has been much accentuated during the thirty years of the present reign. Indeed appeals are no longer made to the Hatti Houmayoun of 1856, which was long since repudiated by the Turkish government as having any application to those who were born Moslem. The work begun by Dr. Pfander was continued a few years in a less controversial manner by Rev. Mr. Weakley and Rev. Dr. Koelle, but was long since abandoned. The work undertaken by the A. B. C. F. M. for Mohammedans was, because of the storm raised by controversial methods, in 1864, no longer conducted as a distinct and avowed branch of missionary work. The aim to reach the Mohammedans with the gospel message was, however, never lost sight of, nor was effort relaxed. The Bible was retranslated into the Osmanli Turkish, and is widely circulated. A number of books of a non-controversial character have been issued with the government imprimatur. In one instance replies to coarse attacks upon Christianity were published. These books have been widely sold, while, of portions of the Bible, chiefly single books, not less than one hundred thousand copies have been purchased by Turks within the last twenty years. This does not mean that there is, among that people, any general turning towards acceptance of Christianity. It means inquiry. It means a shattering of old preju-

dice. It means, in very many instances, a silent and secret protest against the excessive jealousy existing in palace circles of any leaning of their own people towards Christians and Christianity.

The general sentiment even among those who are most liberal, is not so much friendly towards us as Christians as it is a desire to share in the benefits of the philanthropic work, *i. e.*, the educational, medical and literary work, in which we are engaged among the other races. Both the Christian doctrine and the Christian life of which the Turk has known, has been lacking in winning power. Could we expect him to be convinced of the deeper truth and the more commanding claims of Christianity from what it has been possible for him to know of it until very recent years?

An intelligent Turk,—and there are many of them,—is as familiar as we are with lurid pages of the history of Christianity in Mediæval Europe. There is not among the races of the nearer east a more ingenious and mentally honest race than the Turks, and one upon which controversy will be certain to produce more baleful effects. There are no people more susceptible to considerate kindness, none who respond more gratefully to the help we bring in answer to their perhaps unvoiced appeals for our help in times of general distress, or in personal illness and suffering. More important than this the Turks appreciate the contrast between the life and character of Mohammed, as the Koran and their traditions make it known, and that of Christ as presented in the gospel narratives.

Observe we have no occasion to draw out the contrast. They will themselves do that. If we will stop wasting our ammunition and our strength in effort to make trinitarian doctrine intelligible and acceptable to Moslem unitarians, and give all our strength to a presentation to Mohammedans whenever they will lend us their ears, of the life and character of Jesus the Christ, we shall find a response more ready and more hearty than many of us dare hope for. But another and yet more difficult problem still faces us, viz., that of surrounding Mohammedans with a truly Christian atmosphere, created by the pure, the truly Christlike living of those who bear His name.

If we ask the Turk,—in his native character no truculent barbarian but a very human man, let us remember,—"What can we do for you?" let us not be surprised if he replies, at first, "We want nothing to do with your religion." Let us accept it in all humility, but with more enduring courage, that it is a longer and more difficult road than is generally supposed, along which we must lead men of Oriental races and of alien creeds to Christ, the Living Way.

Now let us see what the observing, fair-minded Turk of to-day, when free to speak his mind, does say to us. Listen. "We are watching your work among us, and we see first your schools. These in the ability, the noble impartiality, the pure morality that characterize their administration, challenge our admiration and our imitation, and attract our youth.

"Again, we recognize the purity and the exceptional value of the moral, educational and scientific

issues of your press. You care nothing for rumours and sensation in your news columns. We say of your *Messenger*, 'It never laughs and it never lies.'

"The heart of our people has been deeply touched by the treatment some of us have received in your hospitals, kind and self-sacrificing beyond any care we ever received elsewhere or even dreamed of.

"We have also noted, and have sometimes shared in the benefit of your efforts to relieve suffering in times of distress, efforts limited by no conditions of race or religion. We like these evidences of philanthropic enterprise, with no ulterior or selfish designs upon our country."

Turks often speak to us in just this way. What shall be our answer to such a welcome as this? Shall we say, "We are missionaries of the Christian religion, and of the Protestant branch of the Christian Church, and our sole errand among you is to convince you of the falsity of your ancestral faith, and to win you to faith in Christ alone." Shall we say that? For one I hold that Christianity alone deserves to be called a missionary religion, because it alone confers spiritual blessings upon men, with no expectation of personal or national gain to those who are its heralds.

But for this very reason, viz., because it is purely and unqualifiedly beneficent, the representatives of Christianity in the East, as soon as they gain a correct conception of the conditions under which they live and work, learn that the way to reach Moslem peoples is not by theological discussion but by winning them, through living a Chrislike life before their eyes, and

by bestowing upon them those blessings that they crave at our hands.

Controversy is opposed to sympathy, and, while it lasts, displaces sympathy. But a genuinely sympathetic attitude of mind as well as of feeling is a *sine qua non* to the possibility of influence which touches the *heart*, and it is with the heart that man believeth unto righteousness. It is often confidently asserted, quite in the form of a challenge, "The life and character of Christian peoples, when compared with the life and character of Moslem peoples, is convincing evidence of the truth of Christianity." Granted, on all sides, in respect of all that relates to material progress and prosperity. But dare we go further? Multitudes of intelligent Mohammedans, in our day promptly accept the challenge offered. The Turks point the finger of scorn at the scenes to which "Christian" Russia last autumn, at Odessa and elsewhere treated the observing world, and say, "That is your Christianity. It was you who, a little while ago, mercilessly condemned us, because, in suppressing sedition, we shed some comparatively innocent blood."

We have got to *live* better, and the Christian world has got to live better, before our *arguments* for Christianity will, in the judgment of fair-minded Mohammedans, bring down even the intellectual scales against Islam. Our hopes that evangelical Christianity, sincerely and loyally lived before the eyes of the Turks, would win them to faith in Christ, suffered a grievous disappointment, when, in the events of a decade ago some Armenian Protestants were found accessory to plot-

tings against the government under which they live. You may, if you will, at other times and in other places—for with political questions this conference has no concern,—justify the aims of those who rose in sedition. But you will never convince the Turks that a Christianity which permits *acts* like those of the avowed revolutionists has a claim upon them superior to their own religion.

To give account of the reason for the hope that is in us, because we trust in Christ is quite another matter than the attempt, buttressed with however cogent reasons, to show to another the baselessness of the hope on which he, like his ancestors for forty generations, has trustingly rested. Win the heart of men to see Jesus as He is and our work is done.

We have no apologetic to construct. The foundations of our faith are too firm for that. Our tone should be that of ringing confidence. We have a divine Saviour to offer to men, the only name given whereby men can be saved. But I deprecate the free use of military terms. Our object is to *win men.* If we do that the chains of the false systems that have enslaved them will fall to pieces of themselves. Fighting is a scriptural term, but it is used for that spiritual conflict which is no small part of our life on earth, a conflict with sin, temptation and the unseen powers of evil. Our love for souls enslaved should be so sympathetic that we shall shun the use of terms that will strike those we would save as meaning personal hostility. The hour will come, when, under the light of God's word and spirit, they will themselves see that their

deadliest foe is the damning error which is interfused with the basal truths of their ancestral faith.

Winning is the word and winning is to be our endeavour, and along that path success is waiting. Christ healed the sick. We can do that, in these days, with unrivalled success. Christ taught, in very simple language, that God is not only our sovereign but our Father. Islam not only has not this doctrine in its creed. It repels the idea, but how the human heart everywhere responds to this evangel. We often have occasion to revise our preconceived notions of the way in which men will respond to the gospel message. I once asked a learned Arab Koord, a dear friend of mine, who was led to believe in Christ by careful reading of the Bible, with the guidance of a deacon of the Evangelical church at Mosul, just what it was that finally led him to accept the Christian faith. I expected he would point to some of those words in the Gospels which I knew had deeply impressed him. He replied, "It was a comparison of Islamic tradition concerning Solomon with the Old Testament narrative."

The turning of the face towards Christ may be much more indirect than this. Western science is a powerful uplifting lever to the Oriental mind. "I am reading your book on Natural Theology for the fifth time," said the governor of an interior city to me some time ago. "You have done our people a most valuable service," said a high officer of state to the translator of a standard book on Physical Geography, on its issue in Osmanli Turkish. When the Turkish manuscript of

my book on Natural Theology was before the board of censors, some years ago, all approved except one white-turbaned Turk. "What do you object to in the book?" they asked him. "To nothing in the book," he replied, "but one of *us* ought to have written it." Several years later, a little book of very high moral tone entitled *Christian Manliness* was toned down as to distinctively *Christian* instruction, and offered for publication with the title *Manliness*. Again a member of the Ulema objected. "We see nothing to object to in this," his colleagues said. "It smells of Christianity all through," he replied.

To the insane desire to fling the Turk, bag and baggage, not only out of Europe, but off the surface of this planet, let our answer be, "Please God, we will win the Turk to trust us, and in all friendliness invite him to share the blessings that Christian civilization has conferred upon us." Suppose the Turk were every whit as bad as some represent him, is not, then, the call more urgent and compelling, for us to go to him, in deeper and more loving sympathy, with our hands full of our choicest, richest gifts?

We do open our schools to him. We receive him, when sick, into our hospitals. We offer him, through our press, the ripest and choicest things in our own language. Then let us be both patient and hopeful while we wait for his acceptance of what we offer. Let us give a Moslem what he feels the need of and will be grateful for, and then let God, by His providence and spirit, and through the winning power of a practical Christianity accomplish all that for which we

pray. Let us not forget our Lord's words, "The Kingdom of heaven cometh not with observation," and let us work on unanxious about any public heralding of the results of our labours. There will be some mutual surprise, it is believed, during the sessions of this conference, to see how much of beneficent result has already been achieved, and shall we not return to our several posts with deeper gratitude and more robust confidence in God?

Are we not, at the present day, at least, approaching, though at a slow pace and far from the goal, the time when the representations of Christianity, personally known to Mohammedans, will illustrate in their lives noble self-sacrifice for others' welfare, in contrast to narrow self-seeking, whether personal, national or denominational?

That passion for righteousness, love of peace, considerateness for others' rights, which increasingly dominates international relations in the world's leading powers and peoples, which is making the English motto shorter by omitting the "my" and making it the fit motto for the Christian world, *God and right*, is bound to bring forth blessed fruit in the interest of the kingdom of Christ. When human governments limit us most, let us more loyally trust in God.

Let us show the Mohammedan, what our age is rapidly learning, viz., that Christianity is not a creed, not a cultus, not a polity, but a *life*, and life *entire;* that Christian principle, nay that Christ Himself rules in society, in business, in national and international relations and affairs; that Christianity and Christians

love justice and sincerity and purity; and hate injustice, hypocrisy and impurity, love truth and hate falsehood, love modesty and humility and hate all sham and pretense.

Are we unbelieving enough to doubt that in time, in measurable time, the one wondrous life that has been lived on our planet, that life from which all Christian life that is truly Christian, draws its vital nourishment, will through Christian life and example, permeate and leaven human life in all lands and in all races, the whole world over?

To *live Christ* is the one and only way to solve the problem of saving and blessing men of all creeds, all races, all languages, because for all men Christ lived and died and liveth forevermore.

After the reading of Dr. Herrick's paper the following personal testimony was given by Johannes Awetaranian, a convert from Islam:

After two years' study of the gospel I, by the grace of God, came to know my Saviour Jesus Christ. For three years I was persecuted by my relations and my nation, the Turkish. Next to God I thank the American missionaries, Mr. W. and R. Chambers at Erzerum, as well as Mr. Wilson at Tabriz, for having during this time procured a refuge for me. After having been baptized at Tiflis, the Swedish missionary, Mr. Hoyer, brought me to Sweden where I studied in the "Missionsskolan" at Kristinehamn. In 1887 I was sent abroad as a missionary.

For three years I worked in Caucasia amongst Mo-

hammedans and Armenians making missionary journeys. The Lord blessed my work. One Mohammedan was baptized, and many others heard the gospel. In 1892 I was sent to Western China, to Kashgar. I found there two nominal Christians, one of them was the Russian Consul, and the other a political agent from England, both of whom were living outside the town of Kashgar. These two nominal Christians discouraged my companion, Mr. Hoyer, by telling him that it would be utterly impossible to begin a mission in Kashgar as the Mohammedans were more fanatic there than anywhere else. He turned back. I myself, however, stayed confiding in the protection of God. I took a room in the bazaar where I exhibited the different books I had brought with me, Arabic, Persian and Chinese Scriptures. I put on the Kashgarian dress. Mohammedans of all classes of the population came to call upon me in order to ask me who I was and why I had come to Kashgar. My answer was almost always as follows: You are Mohammedans, and in your Koran it is written that God sent the Old and the New Testament in order to lead mankind to truth. I have brought these books here, and if anybody is willing to hear what is written in them, I am going to read it to you. They were willing to listen and when I had read the fifth chapter of Matthew they said to me: "That is the word of God; a man could not have spoken in this way. Let us hear more about it."

So I went on reading. The educated Kashgarians know Persian, but as to Kashgarian, no part of the

Scriptures had ever been translated into that language. Therefore after having learned it myself, I began to translate the gospel by the help of a mollah. By and by another mollah, Niaza-Achund, the minister of the late King of Kashgar, as well as Fushang Daloj the dragoman of the Chinese Taotai, became my friends, and it was by these two persons that I got an opportunity to see the educated Mohammedans as well as the Begs, the princes of Kashgar. After having translated one or two chapters of the gospel, I went to see those who always received me kindly. I talked to them, and whenever there was an opportunity, I read to them what I had written asking them to tell me what mistakes they found in my work. Very often they were astonished at the sublime contents, whereas they did not pay so much attention to the mistakes. It may be that they could find none, for I had asked them repeatedly to correct me.

In this way I read the whole New Testament to them ; but I was not yet satisfied with my work. I wished to know if the illiterate Kashgarians too would be able to understand the translation. So I read it to them and received the same satisfactory answer. One young man became a believer and asked me to baptize him ; I refused to do so saying that he would be persecuted, perhaps even killed, by the Mohammedans, and I should not be able to protect him. But as he was not at all afraid, I baptized him. Then the mollahs began to persecute and threaten him, but when they saw his courage, they left him alone.

For five years I continued to labour at Kashgar,

Farkend, Hanarik, Terim, Maralbashi and Yengi Hissar. Then I came to Europe with the complete translation of the New Testament. The four Gospels were printed in Berlin at the expense of the British and Foreign Bible Society, and I sent them to my successors in Kashgar. Since however the British and Foreign Bible Society repeatedly put off the printing of the other parts of the New Testament, I myself could not go back to Kashgar. While I was staying in Germany, God gave me a fellow worker in my wife, and I entered the Deutsche Orient Mission.

These last six years I have been working in Bulgaria. We have got a little printing-press and till now have issued three numbers of the *Shahid ul Hagajig*, a magazine for educated Mohammedans, as well as two little tracts for the illiterate population. Bunyan's *Pilgrim's Progress*, too, has been translated into Turkish and printed in 2,000 copies, moreover three brochures and two books in the Armenian language, one in Kashgarian and one in Persian. These latter books have, though not a direct, still an indirect missionary value.

Our mission-house in Schumla has been a refuge for persecuted believers from Islam. Nine of them have come, though some stayed only for a time. One young Mohammedan from Persia has become converted, was baptized in our house, and is now studying in Berlin. Another young Mohammedan, who had been baptized at Tabriz, is now being taught by us. Four Armenian orphans, two boys and two girls, have also been educated in our house, and just now a little

Mohammedan girl is taught to read. Four times a week I preach the gospel in the Turkish language. We have a bookstore and employ two colporteurs, one in Bulgaria and one abroad. Our fellow-workers are Fraulein Gertrud Mierendorff at Schumla and Pastor Krikor Keworkian, who preaches the gospel at Rustschuk.

This year we hope to begin with the printing of the New Testament in the Kashgarian language.

XI

PRESENTATION OF CHRISTIAN DOCTRINE

Rev. W. Hooper, D.D., C. M. S., Allahabad, India

Two preliminary observations are necessary. (1) I can claim no right to be heard on this subject, except the very general one of interest in it. I have never given my attention particularly to work among Mohammedans, and hardly know more on what is called the Mohammedan controversy than what every North Indian missionary is compelled to know, if he is to do his perfectly obvious duty to the people around him. Hence I must beg that what follows may not be received critically, and that all notion of my speaking with authority may be absent from the minds of those who hear this paper. (2) The subject was allotted to Dr. Griswold of Lahore as well as myself. But he has definitely declined to take part in it, and so the whole has fallen to me. This fact will still further decrease the value of this paper, and I can only throw myself on the forbearance of the hearers of it.

I. While there is the great advantage, in dealing with Moslems, that according to their own judgment we are as truly "Ahl-i-Kitab" as they, and that they expect us to substantiate all our beliefs by quotation from books which they, as well as ourselves, regard as inspired, even though in their eyes both corrupted and abrogated,—in other words to use "naqli" rather than

"'aqli" argumentation—at the same time I have never been able to feel this such a great advantage as many of my brethren do, or to go to the bazaar, as dear Bishop French used to do, armed with the Scriptures in the original, and with the Hindustani Bible in two or three bulky volumes. And that because the Moslem idea of inspiration is, as I take it, essentially and radically different from our own. As I have often said where I was sure it would not offend, the only instance in our Scriptures of inspiration such as Moslems conceive it is that of Balaam's ass, and the next nearest approach to it is in the case of Balaam himself. Holding, as I do, that while the very words of Scripture have been in varying degrees (perhaps most in St. John's Gospel) dictated by the Holy Ghost Himself, yet inspiration consists essentially in the illumination of the speaker's or writer's mind and not in the words in which that illumination is expressed, I am undisturbed by the real or apparent contradictions to be found in different parts of Scripture, and am not much interested in the question whether each of them is real or only supposed; much less am I under any obligation to twist the natural meaning of a passage in order to escape a contradiction. But all this is anathema to the Moslem. He cannot understand its compatibility with inspiration at all. Therefore, while urging to the utmost the circulation of our Holy Scriptures among Moslems, and delighted to find them studying them, I dare not commence my presentation of Christian truth to them by insisting on the inspiration of our Bible, because they would start with a

totally wrong idea of what we meant by inspiration, and because any attempt of mine to give them the right idea of it would only bewilder and repel them. I would rather trust to the Holy Spirit Himself illuminating their minds, little by little, through the study of His Word, and so eventually bringing them, through belief of the great truths to be found, in their original form, only in the Bible, round at last to the correct view of inspiration.

II. I think we ought to take every opportunity of dwelling, in dealing with Moslems, on our cordial agreement with them in belief in the unity and personality of God; and of showing them that the first part of their Kalima expresses the fundamental tenet of our religion quite as truly as it does of theirs. I often think we ought to do more than we do towards disarming their opposition by enlisting them on our side in the conflict, not only with open idolatry and polytheism, but also with that far more subtle Pantheism which, in varying degrees, seems to me to be creeping over modern thought, and which is certainly the outcome, in many cases at least of the Neo-Islam taught at Aligarh. In this connection I may add that I wish missionaries in other than Arabic-speaking countries would more regularly speak of God as "Allah."

III. As regards the relation to the One, Personal God of our Lord Jesus Christ, I was lately startled, not to say shocked, to find from a public utterance of a well-known and justly-esteemed Bengal missionary, that he holds that while we may well call our Lord "the Word of God," because He is so called in the

Quran, yet we should not call Him "the Son of God," except in reference to His birth of a virgin, according to Luke 1 : 35. Now, while we might make more use than most of us do of the fact that the Quran acknowledges our Lord to be Kalimatullah, and though we may well bring forward Luke 1 : 35 as proof that Moslems have no right to object to the expression "Son of God," seeing that they believe, with us, in the virgin-birth—though this will not carry us far with them, for, as I remember a Moslem retorting, when I used that argument, that in that way Adam had as much right to be called a Son of God as Christ had, as indeed Adam *is* called in Luke 3 : 38 ; yet I cannot for a moment admit that we are not bound, when the occasion demands it, to insist on our Lord's being the Son of God in a far higher, indeed an eternal, sense. For three verses in the whole New Testament in which He is called "the Word," how many thousands there are in which He is called "the Son" ; so that if we keep the latter title in the background for fear of offending, yet the very New Testament which we urge the Moslem to read will bring that stumbling-block in his way in its every page. And though we may admit that the title was given by our Lord's first followers without any definite thought of eternal Sonship, but only because the Old Testament clearly gave it to the promised Messiah, yet it was unavoidable that a deeper study of those very Old Testament passages should gradually lead those followers to the eternity of the Sonship ; so that, *e. g.*, in the Epistle to the Hebrews, the title "the Son" seems everywhere to connote true

and proper Deity, and therefore eternity. Therefore I say that, if by way of oikonomia we abstain from calling our Lord the Son of God in dealing with Moslems, the New Testament itself will soon press it upon them, if they become the diligent students of it which we desire. And, indeed, the insisting on the eternity of the Sonship has a positive and great advantage in dealing with Moslems. While, to their carnal notions, our dwelling on the virgin-birth as the reason for Christ's being called the Son of God may well seem to them to encourage their parody of the Trinity by representing God as the Father of Jesus in the same sense as Mary was His mother ; on the other hand the doctrine of the Eternal Sonship at once lifts the whole subject out of the region of possible carnality, and shows that Christians mean by the Sonship of Christ something to which ordinary Moslem objections do not apply.

At the same time, I have often thought that we do not make as much use as we ought of that representation, so thoroughly scriptural, and specially frequent in the theologically profoundest book of the Bible, of our Lord as THE SENT ONE OF THE FATHER, the RASUL, in fact, of God ; an idea, as we all know, which Islam makes delightfully much of, only it applies it to him who, intentionally or unintentionally, did his utmost to nullify the Rasālat of God's own Rasūl. Only we must show that the sending of Christ differs essentially from that of all other Rasūls, in that while they were sent, on earth, to a particular people or to do a particular work, He is the One "whom the Father sanctified, and sent INTO THE WORLD."

As to the forms in which we should present our Lord's personal and official names, I feel strongly (1) that we should never call Him "'Isā," unless our hearers would not otherwise know whom we were talking about, because this topsy-turvy form of the name is an unintentional insult to its wearer, and entirely prevents our showing the meaning of the name; and (2) that we should show that "Masih" is not a part of our Lord's personal name, but an official title whose history is full of instruction. This, which would be intelligible to every intelligent Moslem, would also pave the way in his mind for higher thoughts of our Lord.

IV. As to the doctrine of the Holy Trinity, the Bengal missionary above alluded to (1) dwells on the fact that there is no explicit statement of it in the New Testament, and (2) deprecates the use of the word "Person" in connection with it. He also (3) opposes the use of the argument, as old as Raymund Lull, deduced from the truth that "God is love." With regard to the first of these points, I think we may quite agree not to begin by thrusting the doctrine of the Trinity, as it were, down a Moslem's throat, or setting it, in its full-blown form as elaborated by the Church, before him as an obstacle which he must somehow surmount before he continues his inquiry into the Truth. But, all the same, the New Testament is full of passages which cannot really be explained except by the Church doctrine; and it would be unfair and unkind to our inquiring friend to withhold from him the teaching on the subject by which the Holy Spirit led

the Church, in the first centuries, into clear and consistent belief of it. Yet the Trinity should not be urged on his acceptance as a Church doctrine, but only as an explicit statement of what is implicitly contained in the New Testament, and without which the latter cannot be consistently received. With regard to the second point, I do not know that we are in any danger, in dealing with Moslems except through the medium of European languages, of confusing their minds by the use of the word "Person" at all. I have always regarded it as a most fortunate thing, that the Arabic word "aqnūm" is wholly innocent (at least so I have been assured, for I do not know Arabic) of any such denotation or connotation as the word "Person" unfortunately has. Thirdly, I fully agree that the argument for the Trinity from the statement that "God is love" is not one which appeals to Moslems at all, and therefore should not be employed with them. From the Christian point of view, the argument alluded to is a perfectly sound one. It is, that God not only loves, but *is* love; in other words, Love is essential to His nature, in a way that mercy, justice, etc., etc., are not. And therefore, while the fact that God is merciful and just is no proof that He must have from all eternity had objects on and with whom to show mercy and justice, yet the fact that He is love *is* a proof that He must have had an object, or objects, to love from all eternity, and therefore cannot be a bare Unity. But this argument falls flat on those who do not know what love is. And no one knows what love is, till he has "known and believed the love that God hath

to us." "We love"—not God only, but at all—"because He first loved us." "Hereby perceive we love, in that He laid down His life for us." Now of all this, of course, the Moslem knows nothing. And this was just Raymund Lull's mistake in urging this proof with him.

As to the proper word for the Trinity, there are as far as I know two words, Sālūs and Taslīs (Thālūth and Tathlīth). Until the last few years, in India the latter was exclusively used. In Arabic-speaking countries, if I am rightly informed, the former is still exclusively used. May I suggest that the usage lately adopted in India is the right one, and ought to be universal? The word "Trinity" has two different meanings, viz., God Himself conceived as existing in three Aqānīm, and the conception itself that He does so exist. For the former meaning Sālūs, "the Triad," is obviously the right word; for the latter, it seems to me as clear that the word is Taslīs. In other words, the doctrine of the Trinity is Taslīs; the Trinity as the object of our worship is Sālūs.

V. A few words will suffice on the doctrine of the Atonement. I suppose there can be no question that, if our object is not to make a Moslem merely intellectually convinced of Christianity, but also a true Christian, we must as far as possible approach the truths we have hitherto been considering through what has been well called "the Love of the Atonement"; assured that, when once the heart is "constrained by the love of Christ," the mind will not be very long in accepting whatever is seen to be the teaching of the

Redeemer, the new and blessed object of the inquirer's affections. And in connection with this, and as a means of disarming that opposition of the mind which will prevent the heart from acting as it otherwise would, I have often, at first, spoken of the Atonement, in thoroughly scriptural wise, as a sacrifice offered by God's great Servant and Messenger, in obedience to His command, for the sins of other men. And this representation may suffice—though I cannot say I know an instance in which it has sufficed—for introducing into the heart that arrow of God's love, there to rankle until the soul bows down before it, and gives itself up to it. But, as soon as the mind begins to work upon such a representation, it is inevitable that difficulties will occur, insuperable except on the acceptance of the true and proper Deity of Christ, and in fact all that we mean by the Trinity.

VI. In conclusion, I would just say two things. (1) Though Islam is a historical religion, and therefore we have common ground in arguing with Moslems, yet, as I have already implied, the heart and the conscience are not only the best means of approach to them, but without these the approach through the intellect is useless. (2) I know no better advice to give a Moslem inquirer than this: Read the whole Old and New Testaments, and then the Quran right through, in strict order as they stand, thoughtfully and above all prayerfully. When the mind and heart have been gradually penetrated with the divine revelation gradually unfolded in the first two of these volumes, they will at once, on opening the third, revolt from the ut-

ter *tanazzul* manifest throughout it, and exclaim: "The old is better!"

Rev. S. G. Wilson, Tabriz, Persia.

In presenting Christian doctrines to Moslems, an important prerequisite is to know the mental attitude of the individual or group to be addressed. For this purpose it is necessary to learn when possible the *sect* to which they belong. This is certainly true in Persia, in which Shiahism—a sect itself, is honeycombed with sects which form so considerable a proportion of the whole number. In various points their peculiar tenets are akin to the fundamental truths of Christianity and the recognition of their position gives the missionary a common basis on which to begin.

(1) This is true regarding the *doctrine of divine incarnation.* Many sheikhs have no repugnance to the idea of God manifest in the flesh, of God incarnate in man. There seems to be even a positive tendency to develop and hold such a doctrine. (I presented this subject before the Congress of Sciences and Arts at the St. Louis Exposition and can now simply call attention to it.)

Take, for instance, the sheikhs. Their founder, Sheikh Ahmad of Ahsa, exalted the twelve Imams to almost divine rank. In each Imam an attribute of God was incarnated. One was the "Will of God," another the "Power of God." (The Light of God is their supernatural endowment. Imam Ali is mighty in power. It is his voice that is heard in the thunder's peal, his sword's gleam in the lightning's flash.) In the Hyat-

ul-Qalab, the excellency of the Imams is expressed in words which equal and even surpass those used of Christ in the Epistle to the Ephesians. So highly do they exalt the Imams, that their opponents accuse them of holding to fourteen persons in the Godhead in place of the Trinity of the Christians. (At the same time they hold, as a Mujtahid said to me, that the attributes of God cannot be separated from His essence, admitting, what he was unwilling to express in words, that the Imams are divine.)

Or take another example, namely, the Ali Allahis, who number 500,000 in Persia under various names. They hold that Imam Ali was God—a manifestation of Deity, the author of Life and Death, worthy of worship and entire devotion. But he was only one manifestation. (Noah, Abraham, Moses, David, Jesus, each in his time, was God in the flesh.) A divine incarnation may be expected at any time,—born of woman. One sect of them believes that he is already on the earth, is manifested to his followers and will make himself known in power to all the world inside of three years. One of his priests encouraged his deluded followers in vain to resist the Shah's orders, a few years ago, in the belief that they would be invulnerable to the royal artillery. The name of this incarnation was Sayid Mohammed Hussain, a poor and humble villager. Once he made an appointment to visit me in Tabriz. My samovar is steaming with tea according to Persian custom, but he failed to keep his appointment. He fled at night because the governor-general wished to seize him. This incarnation, who died this

year, was said by his followers to conceal his divinity so perfectly that no one would suspect its presence.

One might mention further Qadir Agha, an incarnation of God who lives at Maragha, northwest Persia, and has a large following from among the Shiahs or the leaders of the Zahăhis who declare themselves to be personal habitations of the divine Holy Spirit, but not to be tedious, the history of Babism shows the same tendency among Shiahs. After the Bab was put to death in Tabriz there was what Professor Browne of Cambridge, the special interpreter of Babism, is led to call "a chaos of Incarnations." It is a familiar fact that the followers of the late Baha Ullah regarded him as true God and worshipped no other. My Mirza, who belongs to this sect, declares that he was very God of very God, the Father, superior to Jesus who was only the Son.

Time will not permit us to inquire, whence comes this tendency among Shiah Moslems to believe in the doctrine of Divine incarnations. It is certainly not due to Sufism, for this doctrine is clearly distinct from the Pantheism of the Sufis, whose Persian devotees, whether dervishes, philosophers or poets, have for the most part no sympathy with these sects. Rather it seems to have its root far back in Persian life-story—in a tendency of the Persian mind. It is an expression of their religious consciousness. The ancient Persians were accustomed to regard their kings as divine. In the early days of Islam, a Persian sect refused to acknowledge the supremacy of a Khalif, because he declined to receive divine titles and worship. The assassins, Is-

mielians, and followers of the veiled prophet of Khorassan, looked upon their leaders as God. The Fatimite and Druse sects whose Khalifs were regarded as God, were the offspring of Persian thought and Shiah influence. From the first the rigid Unitarianism of Islam has been opposed by the tendency of the Persian consciousness to desire a God manifest in the flesh. The Persian mind seems to be groping, if haply it may find the God-man. Hence I have no hesitation in presenting boldly to Persians, the Lord Jesus Christ as a divine incarnate Saviour.

I would not begin with the doctrine of the Trinity, but let that develop in the inquirer's mind as a sequence to his acceptance of Christ as God incarnate and of the Holy Spirit as a divine personality, the Guide for every age, coupled as these truths will be with that of the divine unity. This was the sequence in the primitive Church and will be so now.

(2) In presenting the second doctrine mentioned in the printed topics, namely the atonement, to Shiahs, we are met by a condition of belief in them which greatly facilitates the task. On the one hand it is an accepted fact that Mohammed rejected the doctrine of sacrificial atonement from his system. (Of sacrifices he says, "Their flesh is not accepted of God, neither their blood, but your piety is accepted of Him." The terms kafara and fidyah are used with the meaning of expiation for sins, but never with reference to the shedding of blood in sacrifice.)

Among the Shiahs, on the contrary, the idea of atonement has gained a place. When we are setting

forth the story of the cross to Persians, they often reply, "In like manner the blood of Imam Hussain avails for us as an offering to God." Sometimes, too, they bring out the idea that Christ's death was but of one, whereas Hussain and his retinue of the holy seed of the prophet all shed their blood for the salvation of their people. Extending the doctrine still wider, the sufferings and deaths of the Imams Ali, Hassan and others are made to have expiatory efficacy. This comes out emphatically in the Passion Play of Muharram. Its dialogues are not historical nor even approximately accurate representations of events, yet they may be relied upon as setting forth the doctrinal beliefs of the Shiahs at the present day. Pelly's translation of the Passion Play shows in scores of passages their adherence to a vicarious atonement by the Imams.

The condition of belief prepares them to hear and understand the Christian doctrine of the atonement. It can be presented to them as to a Christian audience.

Discussion

Mr. Gairdner asked:

1. Is it not a fact that the constitution of the Koran, the traditions concerning its delivery, and the process of its transmission, are *toto caelo* different from those of the Old Testament and New Testament, and therefore must yield a totally different idea of inspiration?

2. Is it not a fact therefore that any attempt to square the inspiration of the Old and New Testaments to the ideas current among Moslems, must end in discomfiture?

3. Is it not a fact that Christians (Orientals) do as a matter of fact thus try to square the two, and the cause of truth is thereby very seriously endangered?

4. Is not this because Mohammedans have a clearly thought-out idea and some Christians have not?

5. Has not the time come to get to a clear mutual understanding in the matter, simply taking into account clear undoubted facts?

Mr. Thornton said he wished to emphasize some of these points, not with a view to unsettling his audience and appearing to join the campaign of criticism, but because we must have some constructive ideas on which to work.

In conversation with Professor Margoliouth last year the professor said,

Do not attempt to put the Bible (New Testament) on the same footing as the Koran with regard to inspiration. It corresponds more to the Hadith, *i. e.*, the Gospels are reports of eye-witnesses, not verbatim reports of the conversations of Christ with the Father, except in the two prayers of John 17 : 2. All others are reported, and do not correspond with Mohammed's statements which resemble more closely those of the Old Testament,—"God said," "God spake." If we admit this we put them on a different platform of assumption from the Koran.

We are able to come, not with a clear cut theory, but to say "Take it to form your own estimate of it and God the Holy Spirit will guide you into all truth."

Mr. Van Velsen (by translation): A director of the Rhenish Mission said to me some time ago that he

thought the Mohammedan would compel us to revise our historical doctrine of the Trinity. Without admitting myself such a statement I would lay stress upon the fact in dealing with the differences between ourselves and Islam, that it is not so much a set of doctrines to be received as a living Saviour. Get them to accept Christ as a present and living Saviour.

Dr. Herrick: We have an immense advantage over the Mohammedan, in our view of inspiration—the spiritual is above the mechanical inspiration. We stand on entirely different grounds. We do not accept a purely verbal inspiration. No, it is the uplift of the human soul under a divine spirit and power.

If the man sees power in the life with the message, he will go away thoughtful.

Our course is plain and the strength of our position impregnable.

Mr. Zwemer referred to a book by Otto Pautz on the Moslem doctrine of inspiration and voiced the feeling of this conference, "no compromise" with Islam. He said he would challenge the statement in Dr. Hooper's paper that we should accept the Moslem cry, "There is no God but God."

If the Mohammedan had a correct doctrine of God he would accept Christ. If in Arabia we accepted a different statement of the Trinity the Moslems would flock in, but the battle would have ultimately to be fought over again.

It is better to make the Moslem take the leap over the gulf clear into evangelical Christianity.

Dr. Wherry called attention to the fact that the

teaching of the Quran in regard to the Old and New Testament Scriptures (the Taurát and the Injil) is not that they are a tradition (Hadith), but that they are books (Kitab), and that for this reason Jews and Christians are called Ahl i Kitab or People of the Books. Unless therefore we insist upon the inspired character of the Bible and our own position as People of the Book we have no standing in the sight of Moslems whatever. In regard to the doctrine of the Incarnation, the Divine Sonship, the Holy Trinity, we should present them as mysteries to be believed upon the authority of God's word. Inspiration is therefore fundamental. If we cannot offer the Bible to Moslems as an inspired Book, we have absolutely no standing among them. To concede that the New Testament is a bundle of traditions in the sense of the Moslem Hadith would be fatal. It would give away the whole position.

Dr. Lepsius said he had had much to do with missions to Moslems in the East. Our modern theology is practically a new Islam. Inspiration is not verbal but dynamic. The strength of modern critics is that they use the verbal contradiction to overthrow the historical facts.

A large number of difficulties can be overthrown by textual criticism. There should be a freer view of textual criticism; it enables us more fully to confirm the historical accuracy and thus arrive at a better theory of inspiration. We are redeemed not by words, but by deeds. The salvation offered by Islam is a salvation offered through the *words* of the Koran. We

are redeemed not by the words of Scripture but by *the facts of redemption.* The actions of God need the explanation of Scripture through the words of Scripture. The natural man does not understand the deeds of God, so we need the word of God to understand the deeds of God.

I believe, therefore, the way to understand God is to recognize the action of God in redemption. . . . The way to understand the person of Christ is the way of the Cross. It is impossible to explain redemption to one who does not understand Him.

God's divinity is analytical, not synthetical.

Take the presence of Christ as He really is and how He is described in the New Testament, and eventually you will find no other expression to describe what you have arrived at than "He is God." So be patient with any inferior apprehension of Christ for the time.

It is impossible to give up our own concept of Christ in favour of any other. We are "not to bring our Moslem brethren to a true concept of Christ by letting down but by drawing them up" by the Holy Spirit.

Our chief work is to vindicate the historical facts of the Bible, not so much the verbal inspiration to Moslems.

Mr. Weitbrecht: One of the doctrines in which Mohammed fell far below the Christian mark is that of the Holy Spirit. The Angel Gabriel is the messenger who brings down the Koran. The Holy Spirit draws men up to the true idea and concept of God. The Holy Spirit is intimately connected with the historical

revelation. It is He who prevented also the acceptance of what was fundamentally false as the Word of God. We can show that the Koran does not contain the pure words of Mohammed as he pronounced them.

As a principle surely we must deal with Moslems as with other persons. We must consider their psychology as we should that of a child. Two great ideas of the Moslem mind are *God:* (1) His absolute will. (2) The law of life laid down for men. We should thus represent them :

1. The law of God, binding on the conscience, and *sin* necessitating forgiveness.

2. Holiness, love and real justice of God, the true conception on which the doctrines of redemption, etc., are based.

XII

CONTROVERSY IN ALL ITS BEARINGS

Rev. W. A. Shedd, Urumia, Persia

[The attempt has been made in preparing this paper to make it comprehensive and suggestive rather than thorough, and also to avoid topics covered in other subjects mentioned in the program. The subject is taken to refer primarily to oral discussion and not to controversial literature.]

I. The Dominant Purpose

Christianity and Islam, with greater definiteness than any third religion, each makes the claim to be the sole, universal, and final religion. Manifestly their claims are contradictory, and the establishment of the validity of the claim of one disproves the claim of the other. It is not, however, true either in logic or experience that the disproof of one proves the other. The great aim, therefore, in controversy should be to make good the claims of Christianity, and not to refute the claims of Islam. Other lines of discussion are useful in proportion to the extent to which they lead up to and strengthen the proof that Christianity is the sole and sufficient religion. Much in the fabric of every religion crumbles before the disintegrating influences of time and change, and it is no difficult task to find flaws in the body of superstition and tradition that constitutes popular Islam. It is a far more difficult task so to present Christ to men that He will draw them to Himself. Although this dominant pur-

pose is thus in a sense the most difficult, it is often the most practicable. The way is often open for a free presentation of the teachings of our own faith where it is not open for argument against the belief of those with whom we are talking.

II. The Burden of Proof

It is clear that this rests upon Islam, since on its own premises it makes the claim either to supplement or to supersede Christianity. If Islam supplements Christianity, it must contain new truths not found in the Bible and its teachings must be harmonious with those of the Bible. The question arises whether the Christian revelation admits of a supplement and whether it does not claim to be and is not complete. Or if Islam supersedes Christianity, its superiority must be shown in its revelation of the character of God, its book bringing the revelation to men, its rule of life, and its fruits in individuals and in society. This burden of proof may fairly and in a way to demand attention be pressed on every apologist for Islam, and experience shows that this is an effective mode of argument.

III. The Practical Aim in Controversy

By this is meant the personal effect on those with whom discussion is carried on. Perhaps this must vary with circumstances, and it is impossible to define it precisely, and yet some suggestions may be helpful. It seems to me that arousing a sense of personal sin and need should be a part of this purpose. One of the deepest deficiencies of Islam is its defective concep-

tion of sin, and the practical effect of this error is one of the greatest obstacles to reaching Mohammedans. A real sense of sinfulness leads to dissatisfaction with the whole system of Islam, for the fault is in the system as a whole, and not merely in some single point. The conceptions of God and of human nature are inadequate, and closely connected with them are the superficial notions of sin and its forgiveness. Hence a soul with a true sense of need will be on that account readier to leave Islam and to hear the message of Christ. Another necessary element in the impression to be made on those with whom discussion is carried on is that of the character and sincere purpose of him who presents Christianity. This can be gained only by genuine Christlikeness in character, but the mode and spirit of our controversy have their influence. Back of all there must be a real love for the souls of those whom we meet and a desire to lead them to the Saviour.

IV. Attitude of Islam to Christianity

In considering this relationship three points are important. (*a*) Islam recognizes the genuineness of the Christian revelation. (*b*) Islam assumes a definite position with reference to Christianity. (*c*) Islam contains in its very foundation a misrepresentation of Christianity.

The fact that the Koran and the traditions acknowledge the rightfulness of the claims of Christianity to a divine origin has rightly been seized upon by Christian controversialists. This gives to Christ and to the

Bible an incontestable claim to the reverence of all Moslems. It furnishes a sure basis for discussion.

In his own estimation and that of his followers Mohammed raised and answered the claim of Christ. He assigned to Him His place and titles, one of the greatest prophets, the Spirit of God and the Word of God. He claimed that there had been but one true faith from the beginning preached by all the great prophets, one in essence though differing in form. But he denied to Christ the title of the Son of God, and with this denial placed Him on a level with Abraham and Moses and Mohammed himself. He also denied to Christianity the claim to be the final religion. This assumption of a definite position is a chief reason why Mohammedanism has been the hardest of all faiths to dislodge. It is a common law of human nature that it is difficult to induce men to reconsider a position once assumed. In this case the difficulty is increased by the fact that apparently so much is conceded. Every true Moslem is ready to yield to Christ high honour and to ascribe to Him lofty titles, and this is a great obstacle to giving the complete allegiance which Christ demands. At the same time the inherent inconsistency of the Moslem position offers a basis for cogent argument.

Mohammed denied the doctrine of the Trinity as an infringement on the divine unity and, furthermore, misunderstood and misrepresented the doctrine itself. The same remark applies also to the doctrines of divine Fatherhood and Sonship. The Koran and still more tradition contain confused and contradictory nar-

ratives, which claim to be a part of Biblical History. This misrepresentation of Christianity is a difficulty, in that it makes it necessary to clear the minds of Mohammedans of misconceptions and of prejudices. On the other hand here is a flaw in the foundations of the structure of the religion, easily shown and obviously incompatible with the claims of the religion to a divine origin.

V. The Beliefs in Common and those Peculiar to Christianity

The stress must be laid not on the doctrines held in common but on those peculiar to Christianity. No one will think of disturbing belief in the former, but Christianity can be accepted in place of Islam only because it differs from the latter. An exception may be made of the doctrine of the unity of God, because of the impression that Christians deny this. Very often too, the resemblance in doctrine is superficial and it is important to point out the differences. For example, both religions are built on the belief in the fact of revelation, and yet the two conceptions of this process are vitally different. Moslems believe in successive revelations. Their claim is that one faith—Islam—has been delivered to a succession of prophets, each superseding the last preceding. Christians believe that revelation is progressive and cumulative, culminating in Jesus Christ. The Moslem thinks of each revelation as a separate book sent down from heaven, while the Christian recognizes the providential process in the history of individuals and of a chosen nation that is an

integral part of revelation. Plainly enough the differences are fundamental and affect some of the vital points in controversy, such as the form and character of sacred Scripture. It is not too much to say that every doctrine held in common on careful consideration will be found to exhibit vital differences. This is true of repentance, of faith, of good works, and, above all, of the divine nature and character. Making the most therefore of all that is true in Islam and in no unfair way minimizing the amount of truth taught, we must strive always to pass beyond to new truth unknown to it.

VI. The Polemic Against Islam

However clearly the great aim of presenting Christ be maintained, no one can avoid sooner or later the necessity of attacking Islam. Some of the lines of argument have been noted, and some will depend upon local or sectarian beliefs and practices. The importance and divergence of these last is often overlooked in discussions of Mohammedanism. In general the polemic should not be directed against the person of Mohammed. It may be that a conclusive argument against Islam can be built upon a study of the character of its founder, for his relation to the system is undeniably close. At the same time an equally conclusive argument can be made without reference to the character of the prophet. Interesting as it is, his character is not the main issue. His magnificent courage in preaching one God proves little as to the moral adequacy of his conception of God's character. Whether

Mohammed was a social reformer or a profligate, polygamy and easy divorce are curses perpetuated by Mohammedanism wherever it goes. Furthermore, argument is generally carried on with people whose moral standards and judgments are on a low plane, and whose knowledge of the life and character of Mohammed is legendary and as far as possible from being critical. Nothing arouses fanaticism as surely as an attack upon the founder of the faith. The Koran itself is another vulnerable point in Islam. The abrogation within itself of certain parts, the relation of the "revelations" to the private life of Mohammed, and the fact that it contains material clearly derived from contemporaneous sources in spite of the claim that it descended from heaven, are some of the damaging characteristics. Nevertheless the Koran is not the main object of attack. The great object in attacking Islam should be to show its inadequacy. Perhaps two points may be singled out in this connection. One is the inadequacy of the means presented for the forgiveness of sins. The atonement by the Cross is denied, and nothing is offered in its place. The lack is testified to most impressively by the attempts to find intercessors and martyrs in whom hope may be centred, but who have no proper place in the system of belief. The other is the impotence of Islam to bring about a moral reformation, either in the individual or in society. It presents no sure basis for ethical obligation, no example for imitation, and no promise of the divine presence in the soul which is struggling upwards. The Christian law of love as a principle of character controlling

the life is infinitely above the conceptions of Mohammedanism.

VII. The Spirit in Controversy

Two points only can be mentioned here. One is that in no part of missionary work do we need more deeply to show the spirit of Christ, fairness in argument, patience with ignorance, and, above all, a sincere love for those with whom we are carrying on religious controversy. The other is that a necessary qualification is a complete dependence on the Holy Spirit, of whom the Master promised: "He will convict the world in respect of sin, and of righteousness, and of judgment." "He shall take of Mine and declare it unto you." The Spirit is promised to work in us and with us.

VIII. The Mohammedan Controversy in Christian Lands

There is another phase of this controversy less directly connected with missionary work and yet important. The estimate of Islam current in Christian lands and in literature is important on account of its bearing on the missionary sentiment in the Church. Students of religion, of politics, and of history are forced to take Islam into account as a great factor in human life. They will contribute much which is of value to the missionary, to the true estimate of this religion, much also which the missionary cannot contribute. The missionary also ought to contribute much that no one else can. Others may know Islam more comprehen-

sively but none more intimately than he. In order that his words should have an influence, especially on the thoughtful and well informed, he must be accurate and fair in his statements. Too often this has not been the case, and the cause of missions has suffered in consequence. The case against Islam is invincibly strong, if it be not weakened by unwise statements. While valuable contributions have been made by missionaries and friends of missions, there is need of more such work both in finished literary productions and in the public addresses and the private conversations of missionaries on furlough. Islam stands before the bar of the world as well as of the individual.

Discussion

Question read by chairman: When the Moslem admires the *fruits* of Christianity, is it not the practice of every missionary to direct attention to the *root* and offer Christ as a personal Saviour?—My reply is, do so by all means.

Rev. D. M. Thornton presented the following axioms and canons for controversy:

Axioms—

1. A simple gospel for simple people.
2. The nearer East is tired of theological hair splitting.
3. There is a need in the East for a moral and spiritual religion.

Canons—

1. Never begin or provoke a controversy with Moslems.

2. Conduct a controversy only occasionally, and only if physically, mentally and spiritually qualified.
3. Never refuse to remove misunderstandings of Christianity even if it leads to controversy.
4. Always lift a controversy on to a higher plane and utilize it for pressing home the gospel.
5. Never accept a controversy with ignorant and gross minds.
6. As soon as qualified native converts are obtained, stand by them, but let them lead.

Rev. Van Ess: You must read up a variety of subjects. . . . One has no difficulty in getting a hearing after square dealing with a Turk.

Dr. Weitbrecht: We must show that the Christian religion is one of absolute openness and fairness in argument. If there is a real difficulty, say so, and do not try to get round it by diplomacy.

Controversy does not do away with sympathy.

A book discussion is the best method. It was on one occasion carried on in Amritsar as follows:

Taking the Bible and Koran, find out what *both* say on certain subjects. For instance, Being and attributes of God. Sin and Redemption.

Each side taking a quarter of an hour for discussing the subject.

From a lady in the conference: An Armenian evangelist and a Turkish companion were in a wild fanatical district. They had been warned by the governor, himself a secret inquirer, and very friendly, and others, not to speak plainly but under a veil. In a

wild village, they were each silently praying for guidance but resolved on extreme caution. The Armenian was struck forcibly by the thought, "If I do not speak plainly to these people, who will?" At the same moment the Turk raised his head saying, "Fear not, speak plainly. He that is with us is more than those who are against us." Before a large audience the Armenian told the truth in love and a voice cried out from the crowd, "Woe to us, we are undone, our hope is cut off," and they had a good work in that place.

Chairman: In Arabia we find the best results come from the preaching of the plain unvarnished truth of the gospel.

Our mistake is that we have been afraid of Islam.

Dr. Watson: For two years we had a public discussion two nights every week. Sometimes friendly, oftener otherwise. The results were not what we expected. They did much good to the Christians present. It showed them how their religion might be defended. It brought out the weakness of the Mohammedans. Our native converts came off with the victory every time.

Public discussion of this kind is of very little use in influencing the Mohammedans to accept Christianity.

We have changed our plan. Our native worker, every Monday evening, gives Christian addresses, with something for the Mohammedans present.

We must depend a great deal on personal conduct.

Dr. Martin: Reformed Presbyterian Church, Antioch, Syria (extract from a letter): As I am now in my thirty-fifth year of missionary service I would mention

a few of my main principles respecting mission work among the Mohammedans.

First,—convinced that so long as a Mohammedan holds that all things must be tested by the Koran I can expect no effect from any teaching I may give him, it is, in addressing Mohammedans, my first endeavour to persuade them that the Scriptures of the Old and New Testaments, and these alone, are the Word of God.

And I always warn my co-workers, colporteurs and others, to beware of so quoting the Koran in conversing with Mohammedans as to give them the impression that we treat *it* as from God.

Dr. Herrick: I find it desirable to hold the discussion to the New Testament. Keep their minds on the life of Christ. Do not allow their minds to wander off by taking up Old Testament stories which are difficult problems.

In regard to the position of native pastors with reference to their neighbours, many are much in earnest to bring them into close contact with the Gospels. They must be wise and tactful, but never forget their obligations to the people amongst whom they live. In this rests our hope very largely. We should bring them to that spirit.

Dr. Zwemer heartily endorsed the general principles laid down by Dr. Thornton.

Dr. Weitbrecht said that in India the native worker when employing controversy often gets into difficulties and needs the English missionary with wider outlook to save the situation.

Dr. Wherry: I would avoid controversy in the

sense of *public* debate, but would discuss with one or more in a private place.

He said he had twice been asked to speak at a society established by natives of Saharanpur for the study of comparative religion ; once on *The Mysteries of the Christian Religion* and again on *The Christian Doctrine of Sacrifice.* His hearers listened for a full hour in which he opened each subject. Subsequent discussion was carried on without anything offensive being allowed to be said against the speaker or the subject itself, and at the end opportunity was given to reply to objections raised. The discussion was followed by a friendly social gathering and banquet.

Dr. Simpson thought the axioms equally suitable for workers amongst the slums of our own large cities.

Mr. Gairdner emphasized the great bearing which this question has on our views of inspiration. We must be perfectly sure of our ground. Our arguments must be *true in themselves,* as well as meeting our opponents.

XIII

THE NEED FOR PRAYER AND SACRIFICE

Rev. W. Dickins

I VENTURE to define a missionary among Moslems as any one who has been constrained by the Spirit of our Lord Jesus Christ to go from his country and people to live among a Moslem population as His ambassador; one who in such circumstances represents Him to them as He is set forth in the Old and New Testaments. He may be and often is sent also by a church and a missionary society, the members of which stand behind him by their prayers and means, but this although very important is not essential to his mission. And if the spiritual constraint be absent, no human credentials can make him a missionary to Moslems.

The missionary among Moslems then is an ambassador of Christ among a people, who are not only morally opposed to the righteousness and holiness of God, but doctrinally opposed to the claims of Christ as the eternal Son of the Divine Father, and His equality with the Father and to all those Scriptures which set forth the fact that Christ died for the sins of men. So he has constantly to press these claims upon a people unwilling to grant their validity and bitterly opposed to their influence. By day and by night he must ponder the problem, "How to bring these claims home to their hearts and consciences." And for this great

service he needs to be a man of incessant prayer, and always be ready to make sacrifices in harmony with the revealed will of God. It may be asked, In what way does one need to exercise prayer and a spirit of sacrifice?

First, I suggest, by focussing his work to a sharper and sharper outline as experience grows. A deeper study of the Bible and comparison with every idea in the Koran, if possible comparing the Hebrew, Greek and Arabic terms, that he may be able to say, "This is the particular difference between *the* word of God and what the Moslem thinks to be the word of God." "This one thing I do." Are we ready to pray for this and to follow the prayer by sacrificing whatever would hinder its accomplishment?

Secondly, by extending his efforts to unoccupied quarters. There is much land still to be possessed. The true missionary to Moslems should long to preach in other cities also, yea to every creature. While the Moslem population around my own house has had my first and chief attention, I have occasionally gone out to the villages. Only a fortnight ago I was at the point where the Mahmudieh canal enters the Nile and had a most sympathetic crowd listening to the gospel for half an hour outside a Greek grocer's shop, while I spoke to them from the veranda. But on my way I passed village after village, with no one there to represent our Lord to them. And each missionary here can say the district around him is in a similar plight. Shall we not pray that our efforts may be so concentrated and extended that multitudes shall hear, believe

and live, and are we prepared to sacrifice whatever would hinder its accomplishment?

Thirdly, by treating all our converted native helpers as brethren indeed. One is our Master and all we are brethren. All feeling of superiority must be laid aside. It is the fly in the ointment. I knew a missionary lady once who showed by her whole manner towards a native Bible woman, and sometimes expressed it in words, that she considered her altogether in an inferior position. This is a delicate subject, but unless we are willing to stoop low, even as the Master did, we shall never win the Moslems. Oh! is there not need for prayer for the humility of our Lord and the sacrifice of every racial feeling and of every social custom which would hinder the realization of true brotherhood and sisterhood!

Fourthly, by simplicity of church organization. What I think is needed is the founding of churches in the New Testament sense. Two or three gathered together by the Holy Spirit around the person of the living Saviour to read and expound His word, baptized on a profession of their faith and breaking bread together at His table in the simplest possible way, all simply professing submission to all clear teaching in the Old and New Testaments. Can we all pray for this with a clear conscience? Shall we not be willing to dispense with all pictures in the place of meeting, all crosses and other ritualistic practices, that we may not offend the consciences of Moslems in what seems to them is idolatry?

Fifthly, by urging constantly upon each convert the necessity of using whatever gift the Lord has bestowed

upon him in making known what he has experienced of the grace of our Lord Jesus Christ, at all costs. "Go and tell thy friends what great things the Lord hath done for thee," is a message often needed. The carrying of it out may mean difficulties for us as well as for the converts. Shall we pray for grace to meet them and sacrifice all that would hinder the possibility of such a consummation to our labour?

Lastly, in rejoicing over every victory the native helper wins as if it were won by us personally. Let us pray for the spirit of John the Baptist and say, "The native Christian must increase but we must decrease."

Then the great need of prayer and sacrifice is emphasized by the special temptations that beset the missionary and his helpers among Moslems.

1. The temptation to regard the Moslem as in a hopeless condition. The Copt often has urged me not to give the Bible to the Moslem on the ground that he has his own sacred book, and any other is useless for him. I can take you to some Moslems, in my own quarter, who have clung to Christ Jesus amid all sorts of petty insult for more than three years, and whom I have watched and rejoiced over again and again, as they have in prayer confessed they were resting on His infinite sacrifice for sin and coming to God in His name alone. After speaking last Sunday week for the third time in a large hospital on Jesus as our great High Priest, I was urged to come again soon and spend three hours with them instead of one. Such instances can be multiplied all over the Moslem world. They show that the case is not only not hopeless but

hopeful to the highest degree, if we will but be faithful to our Lord.

2. The temptation to be drawn aside by Satan to take an unauthorized road to reach the end in view. The Jesuitical method based on the end as justifying the means. The means as well as the end must be scriptural. There can be no sending of unfaithful reports to gain support, no using the respect given to spiritual position for the advancement of material ends. By all means do good to all men, but let the good ever flow from pure love to our Master and be for His glory.

3. The temptation to hold back some particular truth because it would be unpleasant to the hearer, such as the incarnation of the Word of God, and His atoning death, or the denial of the Scriptures which do not fit in with our theories or the convictions of those to whom we are sent.

Time fails me to tell of besetting perils for the missionary among Moslems which still further emphasize the need of prayer and sacrifice, such as climatic and sanitary perils, the presence of robbers in places, the use made of bribery even to put away enemies, revenge, and outbursts of fanaticism on the slightest provocation.

But I must say one word on the need of prayer and sacrifice in the face of the fewness in numbers. We are told on good authority that there are districts occupied by 68,450,000 Moslems unoccupied by any Christian missionary. Owing to my daily and hourly duties as a missionary among a Moslem population, I

have not been able to investigate the question as to how many missionaries and helpers are at work among the remaining 135,150,000, but judging from my acquaintance with this land, I should say they are but as a drop in a bucket. New missionaries need to be called of God and prepared through years of education for such a work. Then in what way should the present missionaries and their helpers seek to supply the overwhelming demand? I answer, first, by more definite prayer. Shall we begin to pray for one hundred fresh missionaries at once to be distributed throughout all Moslem lands? Are we prepared for the sacrifice it involves? Second, by faith in the provision "If ye ask . . . I will do." Are we willing to pray yet more earnestly and sacrifice yet more sacrificingly? Third, by looking out for the answers till they can be registered. "Pray ye therefore the Lord of the harvest, that He may send forth labourers into His harvest."

XIV

PREPARATION OF WORKERS FOR WORK AMONG MOSLEMS

The Right Rev. G. A. Lefroy, D. D., Bishop of Lahore

It is probable that *intellectual* preparation was uppermost in the minds of those who thus defined what the subject of my paper was to be. And to such intellectual preparation I attach, for reasons to which I shall refer later on, very great importance indeed; I consider it lamentable that, in the vast majority of cases, so little attention has been paid in the past to the need of quite special intellectual training for those whose purpose it is to devote their lives to work amongst Mohammedans, and it will be to me a cause of singular rejoicing and thankfulness if one result of the Cairo conference is to set forward a really practical and well-devised scheme to this end. But yet, partly because I feel so sure that much consideration will in any case be given to this need, partly because I attach so much more importance and skill to another kind of preparation with a view to this work, I am going to devote the chief part of my paper to it—viz., the need of moral and spiritual preparation.

The preëminence of such qualifications will, I know, be admitted instantly, though perhaps it may be urged that they should be viewed rather as indispensable conditions, or prerequisites, for any satisfactory course of training than as a part of such training itself.

In this, however, I do not altogether agree ; I believe that if the absolute necessity of such qualifications is recognized with sufficient clearness and sufficiently insisted upon, much can be done, alike by the individual student in the culture of his own life, and by any institution in which he may be pursuing his course of study, to develop such virtues and qualities in him, and anyhow I want to emphasize in the strongest way in my power, that these are the things which are absolutely and invariably indispensable for any good, solid work on behalf of our Lord and Master amongst Mohammedans ; and that if a man does not possess, or has no prospect of acquiring, them in some reasonable degree, the best devised and most effective system of intellectual training will, in his case, be thrown away.

I will, therefore, specify in some detail the qualities, chiefly moral rather than spiritual, which I consider of primary importance in this regard, mentioning them not in any order which I would claim to be of absolute value, but in that in which my own individual experience has led me to think of them.

1. *Entire fairness and truthfulness in conducting an argument.* What a truism it sounds in words, how intensely difficult it is to observe in practice! A question—perhaps a very ingenious or subtle one—is asked, and we are not really sure of the answer. But a listening, eager and hostile crowd are waiting for our reply, and we know quite well that any unsatisfactoriness or weakness in it, much more any admission that we cannot reply, or have not got a satisfactory answer, will be immediately hailed as an acceptance of

defeat not of ourselves only but of the cause, dearer to us than life, which we represent. Perhaps too there comes—how often there has come to me!—the most insidious thought, "I can give an answer that will do for them quite well enough. It may not be in itself a very scholarly one, or one that I feel very sure of myself. I might not care to put it forward in a meeting of English clergy—perhaps I know in my heart that if I were to do so it would not hold water—or be accepted—for an instant. But these people don't know enough to see its weak point. It will do for them."

And the catechist, too, by our side is waiting anxiously for our reply, looking as though the fate of Christianity depended on that reply being plausible, at least, and catching, even if nothing more. What shall we do? Can we resist the temptation? Can we confine our answer to what we really do feel honestly sure and personally convinced of, deeming it wholly unworthy, and most unscholarly, to trust to the ignorance of those to whom we speak not to detect the weakness of our reply? Or, harder still, can we say quite simply and quietly, "That question is too hard for me at this moment. I have not thought out the point before, and I would sooner not say anything just at once"—can we say that, and not mind in the very slightest the hoot of derision, the claim on our questioner's part of entire victory? It is most hard. It really is, I think, for the most part beyond the power of our catechists. I would often have rejoiced more if I could have got them simply to say at such a time—"I don't know," than if I could have supplied them

with the most conclusive answer possible, for I should have felt how far greater a moral triumph it represented. To them it seems, as I have said, as though Christianity itself depends on a catechist—to say nothing of a clergyman—not admitting that he has no reply to give to any question, concerning things either in heaven or earth, that may be sprung upon him at a moment's notice.

And yet, if we would only believe it, the moral effect on our antagonists themselves—or if not exactly on the leading antagonists, who are perhaps often proof against any such impressions, yet at any rate on the majority of those who are listening—of an honest and candid answer like that, is infinitely greater than of the cleverest and most convincing intellectual reply that can be given. Clever replies are not difficult to the Eastern mind—very clever indeed, as I know full well to my cost, and as I am sure all others know equally well, who have engaged at all in intellectual discussions with Mohammedans or Hindus. It is not likely that we shall beat them much on that line. But I venture to believe that the number of Mohammedan Moulvies who have the moral strength in such circumstances to reply, honestly and humbly, "I don't know ; I can't answer that question at present," is infinitesimally small, and if in the power of the Holy Spirit we can win that great victory more often, be perfectly sure that as a testimony to the superhuman strength of our faith its value will be immeasurable.

Practice then from the earliest day of your training

for this work, the most rigid fairness and truthfulness in the conduct of every argument.

2. *Large hearted sympathy*, and a desire not to win a controversial victory, but to see the best side of your opponent's case, and to lead him on from it—from such truth, that is, as he does already hold, to the knowledge of Him who is—absolutely—"The Truth." This point follows very closely on the last, is indeed almost an outcome from it, for real fairness in argument will always compel us to see that the truth, the whole truth, and nothing but the truth, does not lie exclusively on our side, but that those to whom we are speaking have also learned at any rate *something* from the "light which lighteth every man coming into the world." Still, though it follows so closely on that other position, it is in some degree separable from it, and as it also is of extreme importance I give it separate notice.

Do not argue for the sake of victory, but to lead your opponent gradually nearer to the truth,—once again what a truism in words—how intensely difficult in practice! We have suffered perhaps much at the hands of some prominent bazaar debater, and now he has more or less given himself away, we see a delightful opening for a smart—perhaps a crushing—rejoinder. Shall we avail ourselves of it? Far be it from me to say that such crushing rejoinder ought never to be given. It too has its place. Yet even it can be delivered in two ways—in two manners, from two standpoints—which will be perfectly distinguishable to the listening crowd, either in a good-humoured

and pleasant way which, while establishing the point just as clearly, will yet take off a good deal of the soreness of defeat; or in a hard and dialectically-triumphant way—as of one who has scored a good point and wants to make the most of it, to rub it in well. Against this latter temper I am sure we should *always* fight. We shall all admit that it is not the real Christ-temper, and when that is admitted I need say no more. And to help us in fighting against it let us try to see in each and every individual whom we may be addressing the latent Christ, if I may be allowed the expression, let us see Him as the Father sees Him, who sees in Him the work of His own hands, one therefore whose essential and deepest relationship is with the truth—not with error, however deeply he may have committed himself to that.

Also—and I have often found this consideration an immense help in maintaining under difficult circumstances the sympathetic, forbearing attitude which I now urge—let us remember that, at any rate in some cases, bitterness in opposition really means that the truth is beginning to tug at the heart-strings of the speaker, and that he is seeking to reëstablish his—possibly wavering—orthodoxy by strongest resistance to the preachers of error. We shall never know, I suppose, with any certainty how far feelings of this kind were at work in St. Paul, and were contributing to drive him forward on that journey to Damascus to make havoc of the faith. But there seems not a little to be said for the view that he was really in some such state as this at the time, and, be this as it may, our

own experience is, I am sure, ample to convince us how true this is in the case of others.

But if so, how supremely important it is that we should not by a hard and dialectic manner repel our opponent, but rather strive to win him a step nearer still by the manifestation of the mind—the Spirit—of Christ.

I suppose scarcely anything goes deeper by way of an explanation—if the term may be used—of our blessed Lord's extraordinary success in appealing to, and winning back to repentance and new life, some of the willful sinners of His day, than to recognize how magnificent was His belief in the possibilities for good inherent in every soul of man with which He came in contact. It was because He did so profoundly believe that at bottom they were true, and would respond to the truth, that His truth and His human sympathy and love alike went home to them and nourished into flame that tiniest spark of goodness which was yet within them, but which no eye less acute or eager than His would have discerned, and which might so easily have been quenched altogether by a different manner of dealing.

Perhaps I ought to have said that it was to the latent possibility of moral goodness, rather than of affinity to the truth, that He thus, in such instances, *primarily* appealed. But assuredly the same holds good of that affinity to the truth as well, and few things are I believe more vitally important for the preachers of His Word than to start from—and keep ever quick and dominant—a profound belief in the

testimonium animæ naturaliter Christianæ. Be perfectly sure that, if you can only present it aright, the truth which you proclaim is that which at the bottom of their hearts—however unconsciously—those you address are seeking, are craving for. We, too, come to declare to them Him whom even now they ignorantly worship. We, too, can rightfully and wisely throw ourselves—would that we did so far oftener and far more trustfully—on their moral sense with the appeal, "Why even of yourselves judge ye not what is right?"

It is, I am sure, difficult to exaggerate the importance of maintaining this—essentially Christlike attitude.

3. *Entire good-temper and patience.* The necessity of this is so obvious that one need say little about it, except that here again the maintenance of it is often so intensely difficult. No one knows, I think, but those who have themselves practiced bazaar preaching to, or religious discussion with, a Mohammedan audience—how supremely great the trial to good-temper and equanimity can be!

It may take a dozen different forms—the least difficult one, though also trying, of open abuse and uproar—or that of subtle innuendo or bitter jest—or that of an invincible, hopeless unfairness and obstinacy in dealing with every single question, every single point, that may arise—or many more.

But most certain it is that any one who sets his hand to this work at all must lay his account for having his patience and good temper tried to the utmost degree possible, and must also remember that here at any rate

victory—the victory over oneself—is essential. Meekness, forbearance, good-temper, are qualities which the East always ranks very high amongst those which should characterize the religious teacher, and surely they have a perfect right to demand them of the followers of Him who when He was reviled, reviled not again; of Him who defined, once and for all, the essential characteristics of His true disciples in the terms of the Sermon on the Mount.

It is, I fear, unfortunately true that they are virtues which, in some aspects at any rate, do not come nearly as easily to the Western as to the Eastern, and possibly for this reason we are tempted to condone in some measure, our all too frequent failures in them. But this is wholly wrong. Let us recognize that as a most elementary and obvious qualification for this work—without which we have no right to engage in it at all—there must be the real mastery of our own temper, the thorough self-control, the keeping oneself under all provocations thoroughly in hand. It is one of the truest and most distinctive marks of the discipleship in which we serve, and *invariably* produces its effect upon the crowd. I suspect it might not be much to say that if—per impossible—an analysis could be obtained of the ultimate causes of such conversions as have taken place as the result of bazaar preaching, or discussion of this kind with Mohammedans, it would be found that in a majority of cases what had first commended the truth to the conscience of the individual had been, not the intellectual ability or force with which it had been presented, but the good temper and

kindliness of the preacher in the face of bitter opposition and insult. While on the other hand, nothing need be said to show how fatal to the cause which we represent is any failure in this respect.

No recipe can be given for attaining the temper thus commended. It must be the outcome of the training of the life, and of the continual habit of self-mastery, self-control, coming, of course, moreover, far more easily to some dispositions, some temperaments, than to other. But, whether easily or with difficulty, *it must be attained.*

As one very little hint, I may perhaps say that I have myself on more than one occasion smothered an openly abusive opponent by heaping upon him in return those honorifics, and expressions of overflowing courtesy, in which Eastern languages are characteristically abundant. An element of irony may no doubt enter into their use at such a time, but if this is done good-humouredly, the fancy of the crowd is usually tickled by the ludicrous contrast between the coin which the Mohammedan champion is tendering, and that in which he is being repaid, with results which prove infinitely more disconcerting to him than any violence of retort could possibly have done—to secure which indeed has been his chief hope and aim.

4. *Never lose hope for an instant*, be always sure that you are on the winning side. So often one is tempted to resume the work rather as a duty, in ordinary routine, than with any real hope and expectation of seeing definite results from it. But this is simple failure of faith. If we do indeed believe—in our very

hearts and lives—that we serve a living and reigning Lord—if we are sure that all authority has been committed to Him in heaven and earth, that He *has* overcome the world, that moreover He is with us all the days even to the end of the world, how can we possibly doubt what the outcome of it all is to be—whether we, personally and individually, are permitted to see much of the great end, the glorious victory, or not? No motto, I think, better becomes the banner of those who are engaged in this warfare than the triumphant cry—with its trumpet-like ring—of St. John, "This is the victory which *hath* overcome the world, even our Faith."

And remember in thus feeling perfectly sure that we are on the winning side, we are only reëchoing a note which sounds often and deeply amongst Mohammedans themselves, for, as we know, they give expression in not a few ways to the conviction—so sad, as they think, for them—that in the end the Cross will win.

Let this hopefulness then be a continual mark of our words and temper, and to promote it, when it seems specially difficult, let me commend to you those singularly beautiful and inspiring stanzas of Clough's:

"Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

"If hopes were dupes, fears may be liars;
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

"And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

I have dealt now with the moral and spiritual qualifications to which I wish to call special attention. It only remains to refer shortly to reasons which seem to me to make some quite distinctive course of intellectual preparation so very incumbent on all who desire to give themselves to this work, and so certain in fruitful result.

First of all I would say, to put it quite shortly, it is incumbent upon us because it is so essentially practicable and possible. Of the study of Hinduism, I know, myself, nothing whatever, and of course I may in my ignorance be exaggerating the difficulties which it really presents to a wise and methodical student. But I confess that, viewing it thus from outside, I always feel appalled at its vastness—shall I say, its vagueness?—and at the supreme difficulty of really coming to grips with it. But I do not think that this objection can be urged with any truth whatever to the study of Mohammedanism.

First of all, of course, there is the study of the Quran itself—I mean the simple mastery of the Arabic. It must be assumed that this is not beyond the intellectual ability of those whose preparation we are discuss-

ing, but in and by itself the power which it gives us in dealing with Mohammedans is perfectly extraordinary. I speak with reticence on the point lest it should be thought that I know Arabic myself. I know practically nothing whatever of it, having forgotten the little I once knew. But during the short time in Delhi in which I was giving myself to the careful literary study of it, hoping to become really acquainted with it—before the call came to me to enter on other and all-engrossing pursuits—I used to be fairly astonished at the increasing power which one seemed to get with every fresh Sura, it is scarcely too much to say every fresh verse, that one read. Some opportunity of using it seemed to invariably come almost at once, and the fact that one was able thus to refer to it, instantly deepened the hold that one was able to get on one's listeners. This study of course comes first of all.

But then, in the second line, the really authoritative books—the Darsi Kitaben as they are called in Delhi, I know not how far the term is a standard one—are so comparatively few, so universally recognized and so manageable for any real student.

If, as commentaries, one had got some real hold of two—Beidhawi and Jalalin—if in addition to them one was fairly well acquainted, on the side of traditional lore, with just the Sahihain—Bokhari and Moslem, I can not help thinking, though I have scarcely any right to express an opinion in a scholarly matter of this kind, that one would occupy a position of very great strength indeed, and be able at any rate to secure for

the truth which we bring a measure of respectful consideration which would be of supremest value.

I cannot elaborate the point, but it is this conviction which I entertain of the entire *practicability* of some real acquaintance with Mohammedan literature and theology, that has in my mind accentuated the importance of securing it, and has also made me so deeply deplore the wide-spread absence of it amongst so very many of those who have hitherto given themselves to this work. Not infrequently during my years in Delhi, when I wanted to refer to some tradition which I knew existed in one of the well-known collections, but the exact source of which I did not know, it was a cause of real pain to me—and, as I thought, a reproach to the missionary cause—that there was scarcely a single missionary, so far as I knew, in upper India, to whom I could turn for the needed reference—not more than two or three indeed in the whole of India, and to them I sometimes turned in vain. Surely this reproach ought to be wiped away.

Secondly, there is the fact that some scholarly and fairly wide study of this kind is essential as the intellectual counterpart of that general moral attitude of sympathy and fairness on which I have already laid primary stress. In order to be able effectively to lead, by the power of the Holy Spirit, to the full truth as it is in Christ Jesus, those to whom we are sent, it is of immense importance that we should understand pretty clearly the point which, in the providence of God, they have already reached, the elements of truth which they already hold, and the general texture and colour of

their thought. It is, for the most part, only by having done this in some true measure that we shall be able to present to them the sacred message with which we are ourselves charged, in a "tongue understanded of the people."

I cannot say how lamentably great has been, in my opinion, our failure in the past to do this—to put ourselves, I mean, first by some degree of brotherly sympathy, love and insight, on to the platform which they occupy, in order thus to lead them on with us up to the apprehension of the truth in Christ Jesus.

Most of the older controversial literature, on the Christian side is, I think—with all that it contains of valuable and true—very *hard* indeed, as though intended rather to confute the enemy than to win the disguised friend. Similarly much of our preaching seems to me rather as though we were hoping to convert men by throwing brick-bats at them, in the form of truth. You may knock a man down by this process—you often do—but I much doubt whether the resulting frame of mind is very favourable to conversion. I certainly do not think it would be in my own case.

I, however, most thankfully recognize that a new spirit—and, in this respect at any rate, a more Christ-like one—is making itself felt in our literature, and—as I fully believe—in much of our preaching as well. In the department of literature I would call special attention to the two most valuable little books, as I esteem them, *Sweet First-Fruits* and *The Beacon of Truth.* Alike in spirit and in method they seem to me to be quite admirable. I know of no books that I believe

may be more wisely, and with greater hope of allaying prejudice and winning a favourable consideration for the truth, given to Mohammedan enquirers than these.

In this connection I should like also to refer to Archbishop Trench's invaluable course of Hulsean Lectures for 1846, on *Christ the Desire of all Nations; or, The Unconscious Prophecies of Heathendom.* Would that every Christian apologist working amongst non-Christian people were steeped alike in the spirit and in the method of those lectures. I can imagine scarcely any more valuable preparation for the work we have in view.

In the matter of preaching also we are beginning to see a new departure in this respect. Thus in the Punjab itself there is a well-known convert from Mohammedanism, a good Arabic scholar and a man of marked ability and earnestness, whose attitude towards the faith he has left is markedly different from, as it is far more generous and large-hearted than, most of those who have preceded him into our faith. He not only entirely declines to attack Mohammed or, in most respects, his creed, but he distinctly claims him as the "schoolmaster" who has brought him to Christ. I think it very possible that he goes really somewhat too far in this direction, and it is quite certain that he has brought upon himself in consequence much suspicion as to his orthodoxy on the part of other Christians in the diocese. Yet for my own part I welcome with my whole heart this novel attitude, as not only far more liberal, and therefore wise, in itself, but as beyond all telling more calculated to win to the truth those to

whom he addresses himself. We are watching his course with the utmost interest and sympathy, and I personally believe that, if he is sustained by the grace of God, there is a career of the utmost value and usefulness before him.

On all these grounds then, spiritual, moral, and intellectual alike, I attach the utmost importance to a really thorough and well-devised scheme of training for those who propose to devote their lives to work amongst Mohammedans, and I shall most truly thank God if some such is established as the outcome, or one of the outcomes, of this conference.

Discussion

Dr. Jessup testified to the value of the *Beacon of Truth.*

Mr. Finney said in a recent visit to mission-stations up and down the Nile he had found many Moslems talking intelligently of the gospel who had got their knowledge from elders of the church whom they had met in social life. One said to him, "There are many of us who know the truth," and he believes that some day they will have courage to confess it.

Bishop Warne said they have introduced a summer school for native agents. One hundred to three hundred workers are put through a course of preparation and sent back to work for a year. They are then brought back for six weeks' more training.

Dr. Zwemer said he and his colleague had used Ramadhan for the last four years as a time for a month's training for Moslem controversy, studying

the Koran, Traditions, Mezār el Hakk, etc., going over them carefully. This keeps the agents busy when they cannot be at work.

Dr. Weitbrecht said that it is better far to have no native agents than to have one who is not fit for his work. Spiritual men for spiritual work are a necessity. Every time we depart from this rule we regret it, and such an agent may be a permanent hindrance and very difficult to get rid of.

Mr. Dodds, speaking of publications, asked for a list of six or eight books as preparation of workers for work amongst Moslems.

Dr. Zwemer said Dr. Tisdall's list of Moslem objections to Christianity is most valuable—but for workers we must go to the source—*i. e.*, Koran and Traditions.

Dr. Weitbrecht suggested Canon Sell's *Historical Development of the Koran*, which could be had with a translation of the Koran.

Mr. Anderson asked for an expression of opinion, whether in Moslem lands each missionary should not have to take a course of study in the problems which face him, and in the Arabic language and the religious ideas of Moslems.

Dr. Zwemer said this is embodied in the appeal and report.

Dr. Weitbrecht also mentioned the second edition of *The Christian Doctrine of Salvation Compared with Hinduism and Mohammedanism*, by Dr. Hooper.

After prayer by Mr. Carter, Mr. Eddy, of the Y. M. C. A. in India, spoke on the Students of the Orient.

Mr. Eddy told how the S. V. M. U. in Jaffna, Ceylon, gave birth to the new missionary society to send missionaries to South India to the Moslems.

Growing out of the same movement the young men in Tinnevelly founded the missionary society of Tinnevelly. At first this was intended for the Tamil field, but finding there was no place where their coming would not be resented, they went to Hyderabad and opened a mission there. At the end of six months there were already many enquirers.

In one place of 15,000 Christians, the native church is self-supporting (in Tinnevelly) and the missionary's bungalow is empty, the work being carried on by native pastors.

Last Christmas Day at Serampore, was founded the National Missionary Society of India (including Burmah and Ceylon), in the room formerly occupied by William Carey. It would have done Henry Martyn's heart good to see Moslem converts, Brahmins and Hindus, high and low, forming this Indian missionary society to evangelize India and neighbouring lands such as Afghanistan.

Each man is loyal to his own church, and men and money are already coming in. One man whose son was shortly to return from a European university said if his son would go he would support him; if not, he would support another in his place.

God has begun to lay the burden of evangelization on the Indian. We shall never be relieved of our responsibility of laying the burden on the native church. Our work would never succeed unless our

few missionaries are supplemented by large numbers of native missionaries.

The *second* message of hope is the message of *Revival* beginning in Assam; it is breaking out already in twenty places. The Punjab is ripe for it. In one college it is arranged for every man to be interviewed about Christianity in his first term. In West India and South India many have been praying for this revival for seven years. The battle must be spiritual. Some one said, "The hope of the Moslem world is in this room." If so, a fearful responsibility rests with us. It is a matter of *quality* and of *faith*. It largely depends upon ourselves and the kind of lives we are living. Last Sunday he stood where our Lord wept over Jerusalem but near the spot where He also lifted up His eyes over the world and said, "Tarry, until ye be endued with power from on high," to make such men as God can use. Are we such, that God can trust us?

XV

THE STUDENT MOVEMENT AND ISLAM

Rev. S. M. Zwemer, D. D.

In the absence of Mr. John R. Mott, who had been expected to present this topic, but was unable to be present, Dr. Zwemer spoke extemporaneously, urging the following points: (*a*) In the last analysis the evangelization of the Mohammedan world depends, under God, on an army of volunteers prepared to do pioneer work and ready to sacrifice life itself, if need be, to enter and occupy Moslem lands. (*b*) The organized Student Volunteer Movement exists for this very purpose, viz., to awaken the student world to the need of the non-Christian world and urge upon them the call to go. (*c*) Therefore the Cairo Conference has a special message to the Student Movement and that message should be carried to the universities of Europe and America by every delegate present in every way possible. On the other hand and in a real sense the Cairo Conference is one of the results of the Student Volunteer Movement for foreign missions. An attempt at a general survey of the Mohammedan world (although inadequate and necessarily inaccurate) was first made at the Cleveland Convention of the S. V. M.. in 1898. This survey was the beginning of the present conference in the Providence of God. It is the motto of the Student Movement that we read on the map be-

fore us: *The Evangelization of the Moslem World in this Generation.* This same map carried its message to the thousands of students at the Nashville Convention in February last. And our appeal to the Student Volunteers will not fall on deaf ears.

Mr. Zwemer then read some paragraphs from the report of the Student Volunteer Movement during the past decade by John R. Mott as presented at the Nashville Convention.

BIBLE LANDS
MISSIONS' AID SOCIETY,

A Few Facts About it.

President—The Right Hon. Earl of Aberdeen.
Vice President—Sir Wm. Muir, K.C.S.I., LL.D.
Treasurer—The Right Hon. Lord Kinnaird.
Late Hon. Sec.—Rev. W. A. Essery.
Secretary—Rev. S. W. Gentle-Cackett.

Its Origin. The idea of such a Society was first expressed in the house of Rev. Dr. Cyrus Hamlin of Constantinople when he was entertaining certain English Christian travellers who, in visiting the Crimean War scenes had been struck by the work of the American Mission in Turkey. The idea, brought to England by one of the travellers, immediately struck root, and on the third of July, 1854, "The Turkish Missions' Aid Society" was duly launched at a public meeting in the Lower Exeter Hall; Earl Shaftesbury occupied the chair as President of the new and unique Missionary Society; he held the post till his death.

Its Field and Aim. At first the Turkish Empire was its area of operations; which has since been enlarged and now includes the Bible Lands of Greece, Macedonia, Asia Minor, Persia, Arabia, Egypt, Palestine and Syria. These countries have a population of over 30,000,000; about five millions belonging to the old Christian sects, the remainder being Moslems. According to Sir Wm. Muir, "The Sword of Mahomet, and the Coran, are the most stubborn enemies of civilization, liberty and truth which the world has yet known." The Rev. Dr. Jessup of Beyrout affirms that the old Christian sects "all hold the doctrine of transubstantiation, of baptismal regeneration, priestly absolution, mariolatry, and saint-worship, image and picture worship, auricular confession,

and prayers for the dead." The aim of this Society is to lend a helping hand to the evangelical missionaries, who are seeking by evangelization to overthrow this gigantic mass of deadly error, and to regain these lands for Christ.

Its Sources of Income. Being absolutely undenominational, the Society has no organized body on which to rely for income. It has to fall back upon the common obligation of Christians of every name to further the evangelization of the world. It urges the peculiar claim of these Lands upon all who love the Bible and have benefited by its Holy teachings. Funds are received from Donors to special objects, from auxiliaries and individual Collectors, from occasional collections; our chiefest source consists of regular annual subscriptions from all parts of the country.

It Aids Evangelization. No grants are made to the foreign missionaries in Bible Lands, but the Society's strong point is to give help to the native labourers who are publishing the Glad Tidings to their fellow countrymen. There are over 500 of these recognized workers, pastors, preachers, and Bible-women scattered abroad and under missionary oversight. Our aids are of the highest service to these humble pioneers, who are preparing in the desert a highway for our God. Without these aids many villagers would be in total darkness, many a pastor would end his labours and many a Bible-woman would cease to read the words of eternal life to her ignorant and degraded sisters.

It Aids Education. Children's schools are now a very powerful arm for uplifting the sunken races of mankind; this is specially true of the degenerate inhabitants of Bible Lands. Many hundreds of elementary mission schools exist in Egypt, Syria, Asia Minor, Turkey-in-Europe, and in all the Bible is taught and expounded. There are high schools, boarding schools, and even colleges. Seminaries are at work training converted young

men to become preachers of the Gospel. Every year a portion of our income is devoted to aiding these varied institutions. The effect on the condition of women is marvellous. Fifty years ago in Central Turkey only one woman out of a population of 30,000 could read, wives and daughters were treated as menials ; now in thousands of households by education, women have been raised to their true equality with men.

It Aids Medical Missions. These missions, humane and beneficent in themselves, have for their definite object the spreading abroad of the Gospel of Christ. They are meant to soften and prepare men's hearts, that the good seed may be sown into good soil. Our aids to medical work are sent to Arabia, Syria, Asia Minor, etc. One Missionary writes, "Your favour of last year was used in dispensary work, it enables us to secure very eligible quarters in the crowded quarters in Busrah ; thus we have two dispensaries in good working order chiefly through your aid. Out of 749 patients in May, 420 were Moslems." Another says, "Hospital work brings Christian truth, not merely to those who are seeking it, but even to those that are hostile. There is no other agency for preaching the Gospel that finds so open a road into the human heart."

We plead for Medical Missions where parents have no other treatment for themselves and their children than that of the branding-iron or charms.

It Aids the Persecuted. From the beginning of the Society's existence the persecuted for Christ's sake have looked to us for relief. During the late massacre we responded to hundreds of cases. One of the native pastors unjustly thrown into prison, was supported for over two years and his wife and children, by our exertions. Quite lately an appeal came on behalf of ten innocent prisoners in Eastern Turkey, and not in vain : we sent once and again to feed and clothe these confessors of the Cross. Ever and anon we are called to befriend Christ's persecuted ones.

It Aids the Orphans. Upwards of £12,000 were received and disbursed for relief and orphanage work, on account of the Armenian massacre. Over £1,400 were also dispatched last year for the relief of the sufferers in Macedonia, and £700 to the orphans. The chief portion of the latter went towards establishing the first Protestant Orphanage in Macedonia, which bears the name of the "Essery Memorial Orphanage" in memory of our beloved Secretary. These funds have been an immeasurable blessing to thousands of the poor persecuted race who have thanked God for the relief we have sent them. Hundreds of massacre-orphans have been sheltered, fed, clothed and educated by our donors and subscribed. This work is not yet finished.

It Needs More Helpers. We have been obliged to tell the missionaries in charge of the orphans hitherto supported by us, that our fund is run dry, that we have already sent them all the money we have, that there is little prospect of a rising tide, this is sad, sad news for many an orphanage; who will come to our rescue! Five pounds a year will provide all the needs of an orphan in Armenia, but in Macedonia the cost is six pounds. Large gifts are required, either individual or collective. We need help for the spiritual work, for the self-denying native labours of every kind. Without our aid school doors will be shut, medical mission work will languish, churches will be left without preachers, Bible-women will be dismissed, the work of our Lord will stagnate, and souls will pass hence without salvation. Our Society needs a large accession of new and enthusiastic helpers.

We beg of you "Hold the ropes" while our Brothers and Sisters "at the other end" proclaim the unsearchable riches of Christ

N.B.—*Further information on the Society's work may be obtained in "The Star in the East," sent free. Subscriptions and donations should be sent to* REV. S. W. GENTLE-CACKETT, *Secretary, Bible Lands Missions' Aid Society, Alliance House, 7, Adam Street, Strand, London, W.C.*

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